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LITERATURE.

The Life of Sir James Fitzjames Stephen, Bart. By his Brother, Leslie Stephen. (Smith, Elder & Co.)

MR. LESLIE STEPHEN's life of his brother is not only a most fascinating biography, but also an interesting study in heredity. It begins with a condensed but comprehensive history of the Stephen family and of their connexions by marriage, extending back to an early period of the last century. They seem to have been a Titanic race: powerful in mind and body, ardent, ambitious, long-lived, given to early marriages, and very prolific. Thus there was plenty of material for natural selection to exercise itself on, and the result was a rise in the world continued through several generations. Beginning with James Stephen, a small Aberdeenshire farmer, not exactly a smuggler, but having "no insuperable objection to dealing in contraband articles," we pass to his third son, James, "six feet three inches in height," of whom a legend relates that, "when a friend offered him a pony to carry him home after dinner, he made and won a bet that he would carry the pony." This young giant was wrecked on the south coast of England, an event which led to his marriage and settlement in that country. He had a chequered and, on the whole, rather unfortunate career; but his second son, another James, carried the fortunes of the family to a very high point, becoming a member of parliament, a Master in Chancery, and one of the leaders of the anti-slavery cause. Of him it is told that:

"In the early morning of his seventieth birthday he left Missenden on foot, walked twenty-five miles to Hampstead, where he breakfasted with a son-in-law, thence walked to his office in London, and, after doing his day's work, walked out to Kensington Gore in the evening. It was," observes Mr. Leslie Stephen, with his usual sedate humour, "a good performance, and I hope not injurious to his health, nor can I accept the suggestion that the old gentleman may have taken a lift in a pony carriage by which he used to be followed in his walks" (p. 23).

One would rather expect to hear that he gave the pony a lift. Primogeniture is not the law of this dynasty. Its next chief, the celebrated Sir James Stephen, father of Fitzjames and Leslie, and in the opinion of the latter (as would seem) intellectually the most eminent of the family, was the Master's third son. First as counsel to the Colonial Office, then as Assistant Under Secretary, and finally as Under Secretary of State for the Colonies, he, during many years, virtually ruled England's colonial empire.

Besides this, he was a brilliant contributor to the *Edinburgh Review*, and one of the great lights of the Evangelical party, rigidly conforming his practice to the austere professions of his sect.

"For many years he never ate a dinner, contenting himself with a biscuit and a glass of sherry at lunch, and an egg at tea. . . . He once smoked a cigar, and found it so delicious that he never smoked again. He indulged in snuff until one day it occurred to him that snuff was superfluous; when the box was solemnly emptied out of the window and never refilled" (p. 61).

"Did you ever know your father do a thing because it was pleasant?" was a question put to Fitzjames, when a little boy, by his mother. "Yes, once—when he married you," was the reply (p. 63). But the marriage was defensible on other than hedonistic grounds.

Shy men, according to Charles Kingsley, who could speak from personal experience of at least one instance, always get the best wives. Sir James was very shy, and he got a very good wife. She belonged to the Venn family; and her thoroughly English placidity paired well with what I venture to consider the Scotch characteristics of the Stephens. Sir Henry Taylor describes the elder Stephen as the most composite man that he had ever met. Instead of introducing yet another element, the maternal strain seems to have so reacted on this complexity as to reduce it in their offspring Fitzjames to a character of remarkable simplicity: a character without subtlety, without intricacy, with little plasticity, little delicacy of perception, but exhibiting in full perfection the whole strength of the Stephens, the strength of a massive personality moving with great velocity in a straight line.

Education and circumstance favoured the work of heredity. Even in very tender years Fitzjames asserted his individuality, with a freedom which seems to show that the discipline of a thoroughly Puritan household erred no more on the side of repression than on the side of indulgence. His first school was not, indeed, favourable to manliness:

"It was too decorous; there was no fighting and no bullying, and rather an excess of evangelical theology. The boys used to be questioned at prayers. 'Gurney, what's the difference between justification and sanctification?' 'Stephen, prove the omnipotence of God'" (p. 73).

But three years at Eton proved an admirable corrective. Of bullying and fighting there was no lack. Partly because his parents had taken up their abode at Windsor—a proximity most repugnant to the feelings of Etonians at that time—partly from his own uncongenial habits, Fitzjames was much persecuted by the other boys until he grew so tall and strong that it was dangerous to attack him. Like Shelley, widely as they differed in all other respects, he derived from this experience a life-long hatred of oppression. But he also acquired a greatly increased self-reliance, and "the lesson that to be weak is to be wretched, that the state of nature is a state of war" (p. 80). Another experience equally

useful and less painful was "the complete absence of moral and religious enthusiasm." "The masters knew that they had 'nothing particular to teach in the way of morals or religion, and they did not try to do so.'" One of them quaintly called this negative method "the preservation of Christian simplicity" (pp. 81, 82). A return to the war of all against each may be simple, but it can hardly be called Christian. Two years at King's College, London, widened young Stephen's intellectual interests, and the process was continued at Cambridge, though much less by the official studies of the place than by the society of such men as Sumner Maine, Vernon Harcourt, and other "Apostles." Fitzjames took no honours. "He was," his brother tells us, "without that subtlety and accuracy of mind which makes the born scholar," and "was still less of a mathematician." He "read classical books"—and indeed, as would seem, all books—"for their contents, not from any interest in the forms of language," nor from any interest in literary beauty as such. He did not understand why people wrote poetry. "When a man has anything to say, I am always tempted to ask why he cannot say it in plain prose" (p. 456). Tennyson's greatest work is mentioned as "that feeble poem 'Maud'" (p. 398). For art he cared nothing. Even his gustatory perceptions were very limited. Though not, like his father, an ascetic in the matter of eating—for he had a good appetite—"he cared absolutely nothing for the refinements of cookery, and any two vintages were as indistinguishable to him as two tunes—that is, practically identical" (p. 436). Athletic sports he regarded as childish, and would never join in. He had what Mr. Leslie Stephen has elsewhere called "the characteristic passion of the wise and good" for walking, often doing his thirty-three miles in the day. It was an exercise that left him free to think and talk. On one occasion, when ascending the Jungfrau with his brother, "he began in the most toilsome part of the climb to expound a project for an article in the *Saturday Review*." His future biographer "consigned that journal to a fate which" he believes "it has hitherto escaped" (p. 96).

Thus, no other interest intervened to distract Fitzjames Stephen from his one absorbing occupation—the ascertainment and application of moral principles. To him conduct was not merely three-fourths of life (in my opinion a very exaggerated estimate), but the whole of life. This was the indestructible core that remained from his early training after its religious integuments had been one by one removed. Apparently he chose law as the profession that would best enable him to make reason and the will of God prevail. Bentham gave him the greatest happiness of the greatest number as the supreme standard of ethics. Mill's *Logic* gave him experience as the sole test of truth. His object was first, of course, to secure a livelihood, then to possess himself of a standpoint and a machinery that should enable him to move the world—or rather, perhaps, to keep the world steady by applying these principles to men's actions

and beliefs. As a personal equipment for the great enterprise Nature had given him, and training had developed, an inflexible integrity and a robust common sense. Unfortunately these were not enough.

Self-assertion is not self-realisation. To isolate oneself from the world in proud and scornful independence is just to renounce that full development of our personality, which consists in stamping and multiplying impressions of it on others; and this must be done with their full consent and co-operation, or it would not be worth doing at all. Moreover, to obtain such mastery needs certain gifts of intellect as well as of character: no scholarship demands such subtlety as knowledge of human nature; no art demands such delicate handling as the manipulation of human beings. Now these, as we have seen, were gifts in which Fitz-James Stephen, with all his great powers of mind, was signally deficient. He seems to have been no judge, or a very partial judge, of character and ability in others. While heartily despising sentimentality and feminine emotion as elements in public opinion, he was, in forming estimates of those about him, as much a slave to accidental affections and associations as any woman could be. I know not whether any of his intimates deserved to be called geese, but at any rate to him they were all swans. Macaulay had been held up to him in childhood as a model of wisdom and goodness; so long afterwards the most palpable unveracity and injustice on Macaulay's part could only elicit an expression of mild regret from the vindicator of Impey. Mr. Leslie Stephen attributes this to "the difficulty which" his brother "always felt in believing anything against a friend or one associated with his fondest memories" (p. 434). A stronger instance is supplied by his extravagant admiration for the second Lord Lytton. That fascinating diplomatist contrived, certainly without any ulterior designs, to make a complete conquest of the veteran cynic, who remarks, in the course of a voluminous correspondence with the object of his enthusiasm, that

"what with famine and currency questions and Afghan troubles Lytton has had as heavy a burthen to bear as Lord Canning during the Mutiny. He has borne it with extraordinary gallantry and cool judgment, and will have a place beside Hastings and Wellesley and Dalhousie. He will come back with a splendid reputation, both as a statesman and a man of genius, and it will be in his power to occupy a unique position in the political world" (p. 399).

Great is the power of cajolery and such like arts, by which clever talkers raise themselves to Viceroyalties, and then persuade austere critics that they are the peers of Warren Hastings. Lord Lytton's friend, however susceptible he might be to those arts, had neither the will nor the power to employ them for his own advancement. As his brother puts it, "he was distanced in the race by men greatly his inferiors in general force of mind, but better provided with the talent for bringing their gifts to market" (p. 357). His career at the bar was a series of "tantalising half-successes." He received more compliments than briefs, and business came to him in a very irregular

fashion. At one time the Solicitor-Generalship was dangled before his eyes. An almost indispensable preliminary was to procure a seat in parliament. Accordingly, he stood for Dundee in the Liberal interest. His supporters were sure that, "had the old suffrage remained unaltered, no one else would have had a chance against him" (p. 347). If so, the old suffrage must have been singularly restricted, for Stephen obtained only about a tenth of the votes recorded. Subsequently Lord Beaconsfield's government employed him to draft a Penal Code; but the change of ministry put an end to his hopes in that direction. In 1881 Lord Beaconsfield wrote to Lord Lytton: "It is a thousand pities that J. F. Stephen is a judge; he might have done anything and everything as leader of the future Conservative party" (p. 349). If Lord Beaconsfield really meant what he said, his mind must have been failing. Imagine the author of *Liberty, Equality, Fraternity*, competing with Lord Randolph for the leadership of the Tory Democrats; imagine the critic of Cardinal Newman competing with Mr. Balfour for the leadership of the Church party!

Three times in his life Fitzjames Stephen filled positions thoroughly suitable to his talents and tastes—as a journalist, and more especially as a leader-writer for the old *Pall Mall Gazette*; as legal member of the Council at Calcutta; and as an English judge, especially when engaged in trying criminal cases. In the first instance, he enjoyed uncontrolled liberty of expression; in the second, he was supported by a government exercising uncontrolled authority; in the last, he exercised such authority personally within limits that he willingly accepted. In all three capacities his characteristic power of going straight to the point, of "boiling down much into a small compass," could be employed with conspicuous effect. But the fine shades and the nice feelings to which Mr. Meredith's three Miss Poles so sedulously devoted themselves were equally conspicuous by their absence in his journalistic work, while his want of subtlety and accuracy seems to have hampered him both as a legislator and as a judge in civil cases.

"To be stronger than other people, and to have one's own will as against them," was at one time the expressed wish of Fitzjames Stephen, though afterwards apologised for (pp. 359, 360). Certainly his impatience of control was habitual; and his most powerful work is in great part a plea for despotism all round, even in the sphere of religion. Yet what he would have done if armed with despotic authority to enforce his convictions, or, indeed, what positive convictions he held at all, is not easy to ascertain. The history of his religious opinions is extremely interesting, but leads to nothing. In boyhood, hell was the pivot of his whole theology.

"He imagined the world transformed into a globe of iron, white hot, with a place in the middle made to fit him so closely that he could not even wink. The globe was split like an orange; he was thrust by an angel into his place, immortal, inconsumable, and capable of infinite suffering; and then the two halves were

closed, and he left in hideous isolation to suffer eternal torments."

It seemed to him then and afterwards "that no motive anything like so strong could be applied to actuate any human creature towards any line of conduct. To compare the love of God or anything else" was to his mind "simply childish" (pp. 73, 74). To some students of human nature as known historically, not as evolved from the moral consciousness of a single well-trained Englishman, the childishness may seem to be the other way round. But we will let that pass. His elder brother, Herbert, who died young, seems to have given the first blow to this ghastly creed. Some extracts from Tom Paine's *Age of Reason* also shook him a little. Maurice had some influence both on the youth at King's College and afterwards on the law student as chaplain of Lincoln's Inn. Stephen first acquired celebrity as counsel for Rowland Williams in the famous "Essays and Reviews" case, when no doubt his attention was drawn to the truth as well as to the legality of the Hebrew professor's opinions. On that occasion we find him still holding "that the Scripture stands upon a foundation irremovable by any efforts of criticism or interpretation" (p. 188). About the same time (1863), in a private letter,

"he declares that he accepts two doctrines of 'unspeakable importance.' He prays frequently, . . . and believes that his prayers are answered. And, further, he is convinced of a 'superintending Providence,' which has throughout affected his life,"

relying for proof thereof almost entirely on his personal experience (pp. 189, 190). Nine years afterwards he has ceased to attend church services, ceased to believe in the historical basis of Christianity, in the divinity of Christ, in supernatural revelation of any kind. But

"he cannot believe that he is a machine; he believes that the soul must survive the body; that this implies the existence of God; that those two beliefs make the whole difference between the life of a man and the life of a beast."

And whereas formerly he had been content to take utility and authority as sufficient grounds for accepting theological dogmas, he now compares the proposal to believe them on any ground but truth to "keeping a corpse above ground because it was the dearest and most beloved of all objects when it was alive." While not objecting to authority, he has never found any that he could trust (pp. 368-70). But he holds that the belief in God and immortality is useful, as imposing an obligation to promote the happiness of the whole body to which he belongs (p. 372). In short, if he could not keep the corpse of Paleyan Christianity above ground he would keep its skeleton. How long the dry bones held together is not clear. At the time just spoken of he was confident that, if theology went, we should become "fiercer, more brutal, more sensual" (p. 374). In twelve years more he has learned to think that religion would not survive theology, but that morality would survive religion (p. 454). A little later he declares that Prof. Max Müller, by his linguistic nominalism, "has

been knocking out the bottom of all speculative theology and philosophy." "Nothing remains but the most absolute scepticism.

... What is loosely called science, Darwinism, for example, is dubious in the extreme; theology and politics are so conjectural as to be practically worthless" (pp. 455, 456).

Some Englishmen, when they have renounced Christianity, come to take a more lenient view of Roman Catholicism. It is, they think, not more irrational and considerably more logical than any form of Protestantism. As an agent of civilisation and an engine of moral discipline, it is perhaps superior. As a source of aesthetic emotion, it is incomparably richer. Fitzjames Stephen was not of their opinion. With him the rising flood of scepticism was accompanied by a current of fanatical hatred for Rome. She, poor thing, has no Judicial Committee of the Privy Council to rid her of eternal damnation; and he would as soon teach his children to lie and steal as to believe in that "cruel and immoral doctrine." Newman appeals to conscience as the foundation of religion, but conscience rejects the doctrine of vicarious suffering as immoral (pp. 194, 195). Purgatory no less than hell comes under the heading of "unintelligible nonsense" (p. 372), which seems a little hard, when we remember that the critic himself long cherished a belief in some kind of future retribution, and that all punishment must be either eternal or temporary—that is to say, puratorial. Generally he seems to have thought that, because the claims of Catholicism were unfounded, they were also hypocritical and dishonest; and he assails it as the enemy of that physical science and progress in morals about which he has elsewhere expressed himself so sceptically (p. 372). Nay, more, the author of the chapter on Fraternity, the great satirist of humanitarian ideals, complains of the Church for obstructing his philanthropic efforts:

"He does 'really and truly love, at all events, a large section of mankind, though pride and a love of saying sharp things have made me, I am sorry to say, sometimes write as if I did not,' and whatever he has tried to do he has found the Roman Catholic Church 'lying straight across his path'" (p. 72).

In fact, the great crime of Catholicism was to set up a rival authority against the State, which he came more and more to regard as the true modern substitute for God, and which in his conception of it faithfully reproduced the faults, moral and metaphysical, on account of which he had discarded the Catholic God.

According to his theory as set forth, both in his attack on Mill and in the *History of Criminal Law*, punishment is not merely deterrent. Its object is partly at least to satisfy "the desire of vengeance" in a regular manner (p. 324). It is clear then that, if the deterrent element became superfluous, vengeance would alone be a sufficient ground for punishment. Now that is exactly the position of retribution after death; yet, according to Stephen, "revenge can have no place in God's punishments" (p. 218); and the vindictive element in hell seems to have been one of his reasons for objecting to it. Why, then, should God

punish at all? especially when He has given no warning of His intentions—a piece of injustice which cannot be charged to the theology of revealed religion. Or, if revenge is wrong, why give it a place in the philosophy of criminal law as "resentment," "moral indignation," or under any other alias? In fact, Stephen criticised Catholic theology like a utilitarian lawyer, and theorised in law like a Puritan divine. But while God the Father is reviled as a "stern tyrant," God the Son is sneered at as a "passionate philanthropist" (p. 372). Curiously enough, the State, having long enough played the one part, is at the present moment rapidly passing to the other. Of course, Stephen did not approve of the new *role*; but the most ordinary prescience might have taught him that to set up the State as an omnipotent object of worship was inevitably to impose on it the obligation of ministering to the popular passion for philanthropy. Mill's individualism, so far as it went, was a useful bulwark against Socialism, and that bulwark he in sheer wantonness did his utmost to overthrow.

So much for the moral side. On the metaphysical side, Austin's theory of sovereignty, in which Stephen based his conception of the State, involves that very Realism out of which, as he held, Max Müller had knocked the bottom. There is no power in society capable of bearing down all opposition, nor perhaps is it desirable that there should be. But being filled with the idea of such a power, he assumed that it was, or ought to be, realised in the government; and finding that a number of persons holding the opinions known as Catholic, and calling themselves the Church, presented a formidable obstacle to its realisation, he set up their organisation as another *en ratione*, and made war on it on behalf of his own idol, the State.

Practically the State came to mean a machine for framing and applying the criminal code. Fitzjames Stephen thought that, in the decay of religion and the growing laxity of moral sentiment, much might be done to overawe an unprincipled person by clearly enumerating the various actions which would "bring him to the gallows, the gaol, and the lash" (p. 428). With or without a code, with or without religion, the criminal always knows what he is risking. The danger is that, when the moral fibre of society decays, the laws will not be vigorously enforced.

After all, crime, such crime as the law can take cognisance of is a very exceptional phenomenon. Its disappearance would but slightly affect the collective happiness of mankind. Fitzjames Stephen must have known that it was diminishing in England; yet he continued to be a pessimist. There was nothing personal about the feeling, for he was "as happy as any man could be"—happy in himself, in his family, and in his friends. But outside that charmed circle "things, on the whole, were in many directions going from bad to worse" (p. 453). We never hear how he would have wished them to go, what was his ideal for society. Perhaps the old Puritan leaven was still at work, the feeling which in early

years made him think this life's activities of no value except as a preparation for eternity. Something also must be allowed for the dissatisfaction of a simple, swift, impatient, massive personality, confronted with an infinitely complex and elastic world. But I think his confession above quoted about "pride and the love of saying sharp things" throws most light on the question. From the lightest pastime to the highest aesthetic gratification, he had no share in the enjoyments of others; with no true grasp of history and science, he could not rightly estimate the hopes they inspire. Pride prevented his acknowledging that the fault might be in himself, not in them. And "the love of saying sharp things," the passion for literary effects, is more easily gratified by negative criticism than in any other way. Now Stephen was essentially a literary man: he took hold of everything by the literary side; he would have been much greater had he made literature his permanent profession. To a literary man, the criminal law and the law of evidence are incomparably more interesting than the laws, in themselves much more important, which deal with property; and therefore it was to the former that he devoted his chief attention.

Apart from the splendid lucidity and force of their general style, his writings sparkle with literary diamonds of the first water. One of his greatest passages, unfortunately too long for quotation here, will be found on p. 180 of the *Life*. A few shorter specimens may be given. From *Liberty, Equality, Fraternity*:

"The sources of religion lie hid from us. All that we know is that now and again, in the course of ages, someone sets to music the tune which is haunting millions of ears. It is caught up here and there and repeated till the chorus is thundered out by a body of singers able to drown all discords and to force the unmusical mass to listen to them" (*Life*, p. 332). "We stand on a pass, blinded by mist and whirling snow. If we stand still we shall be frozen to death. If we take the wrong road we shall be dashed to pieces. We do not certainly know whether there is any right one" (p. 339).

From the *History of Criminal Law*:

"The sentence of the law is to the moral sentiment of the public what a seal is to hot wax. It converts into a permanent final judgment what might otherwise be a transient sentiment" (p. 423).

To hear Maurice preach "was like watching the struggles of a drowning crew" (p. 125). When Rathbone Greg declared himself a Christian, "he was such a Christian," said Fitzjames, "as an early disciple who had admired the Sermon on the Mount, but whose attention had not been called to the miracles, and who had died before the Resurrection" (p. 213). When Prof. Mivart limited his acceptance of modern Biblical criticism to the Old Testament, he "was, in fact, proposing to put a match in a powder barrel, and expect half to explode and the other half to remain unaffected" (p. 455). He who could write like this was made for better things than to be Solicitor General or even "leader of the Conservative party." He might, in other circumstances,

have become the nobler, purer, and more virile, if less versatile, English Voltaire.

ALFRED W. BENN.

The Love-Letters of Mr. H. and Miss R.
Edited by Gilbert Burgess. (Heinemann.)

It is just 115 years since the first publication—in a somewhat different form—of this outspokenly impassioned correspondence; and in 1780 the murder of Miss Reay by her jealous and distraught lover, perpetrated during the previous year, was fresh in the public mind. The volume, therefore, had at that time a “topical” interest which it cannot now possess, for the story told in it is half forgotten save by lovers of the *ana* of the eighteenth century. The beautiful Miss Martha Reay had at an early age become the mistress of the dissolute Lord Sandwich, who had provided for her an admirable education, especially in music, to which she was passionately devoted, and in which she had attained no mean proficiency. Her charm of manner seems to have been very remarkable; and when, in the year 1775, a certain Capt. Hackman became an accidental guest at Hinchinbrook, Lord Sandwich's place, he was at once stirred by a profound passion for the *protégé* of his host. In the course of further meetings, Capt. Hackman discovered that his attachment was returned; and then began the ardent clandestine correspondence to which this volume is devoted. For some time the lovers had opportunity for occasional assignations, which provide themes for some of the most unreserved and impassioned of the letters. Early in 1776, however, Capt. Hackman accompanied his regiment to Ireland; but in the April of 1777 he sold out—apparently that he might no longer be separated from the object of his passion—and entered into preparation for holy orders. He was, indeed, ordained; and Miss Reay had consented to become his wife; but in 1779 he received an intimation, made through a third person, that the lady had changed her mind. Maddened with despair and jealousy—for it seems that he suspected the influence of a rival—he followed Miss Reay's carriage to the door of Covent Garden Theatre. He had in his pocket two loaded pistols; and as Miss Reay after the opera was passing from the theatre to the carriage, he shot her in the forehead with one of them, and immediately turned the other against himself. Miss Reay's death was instantaneous, but the attempted suicide was unsuccessful; and the Rev. James Hackman, being at once arrested, was tried, convicted, and, in due course, hanged.

Hackman's passion for the woman whom he murdered was undoubtedly intense. As he preserved not only her letters to himself, but copies of his own letters to her, and as the entire correspondence was handed by Hackman's brother-in-law, Frederick Booth, to its first editor, the Rev. Sir Herbert Croft, Bart., there is no ground whatever for the doubts which have occasionally been cast upon the genuineness of the correspondence. External and internal evidence are alike satisfactory; but in

several quarters suspicion was excited—not, perhaps, unnaturally—by the clumsy interpolation of a number of particulars concerning the life of Chatterton, which were beyond all question the work of Sir Herbert Croft himself, who, despite his cloth, seems to have been a singularly unscrupulous person. In this new edition the Chatterton pages are relegated to an appendix; but I can see no more reason for their appearance even there than there would be for the publication of Ireland's “Vortigern” as an appendix to a genuine text of Shakspere. Indeed, it must be regretfully said that Mr. Burgess's editing, as a whole, leaves very much to be desired. His introduction, which is devoted to the history of *Love and Madness* (such was the title of Sir Herbert Croft's volume), is so sadly incoherent that to follow it with intelligence is very difficult. The editor inserts much that is really irrelevant, and omits what would have been interesting and to the point. For example, it is as certain as can be that Mr. Booth, who handed the letters to Sir Herbert Croft for publication, must have been acquainted with their contents, and, therefore, could not fail to be aware that the bogus Chatterton pages formed no part of them. This being so, it is hardly conceivable that he could have allowed the publication of interpolated material to pass without protest; but of any such action on his part Mr. Burgess has nothing to tell us. On the other hand, let it be supposed that the improbable actually happened, and that Mr. Booth allowed the fraud to pass in silence, surely in that case the silence was strange enough to demand an explanation; but Mr. Burgess himself is not less silent than was Mr. Booth. A little added information at this point of the narrative would have been worth much more than the somewhat muddled and irrelevant story of the controversy *in re* Chatterton between Southey and Sir Herbert Croft.

Of the letters themselves I can hardly write at the length their interest undoubtedly deserves. To use a phrase which is fast becoming vague literary slang, but which has a definite significance, they are genuine “human documents”: that is, they bring us into relations of really vital intimacy with the personalities behind them. The title of Sir Herbert Croft's volume was not an inept one, for these letters are full of the madness of passion—the one insanity which can recognise itself as insane, and exult rather than shudder at the recognition. Here is a passage from one of Hackman's earlier letters:

“Observe, when I write to you, I never pretend to write sense. I have no head; you have made me all heart from top to bottom. Sense—why, I am out of my senses, and have been these six weeks. Were it possible my scrawls to you could ever be read by anyone but you, I should be called a madman. I certainly am either curst or blest (I know not which) with passions wild as the torrent's roar. Notwithstanding that I take this simile from water, the element out of which I am formed is fire. Swift had water on the brain. I have a burning coal of fire; your hand can light it up to rapture, rage, or madness. Men, real men, have never been wild enough for my admiration; it has wandered into the ideal

world of fancy. Othello (but he should have put *himself* to death in his wife's sight, *not* his wife), Zanga are my heroes. Milk-and-water passions are like sentimental comedy. Give me (you see how, like your friend Montaigne, I strip myself of my skin, and show you all my veins and arteries, even the playing of my heart), give me, I say, tragedy, affecting tragedy, in the world as well as in the theatre. I would massacre all mankind sooner than lose you.”

This is in the “Ercles vein,” but it is more than mere rant: it is the curiously unreserved revelation of an interesting temperament under the stress and strain of an agitating passion. It will be seen that Hackman was a man of some literary culture; and, indeed, there is something more than literary culture—there is insight and the power of rendering it, in the parenthetical clause devoted to Montaigne—which may be described without inaptitude as a prophecy of the famous dictum of Emerson: “Cut his words and they would bleed; they are vascular and alive.”

The fascination of the volume, and fascinating it certainly is, lies in the fact that one, at any rate, of the correspondents interests us not only as a lover but as a personality, the passion serving to set the personality in a significant and arresting pose. The stormy letters which testify to the tumult of the soul—such, for example, as the letter from which a quotation has been made—have a certain *bizarrie* of extravagance that gives them a curious exotic quality; but the quieter letters, in which a native vein of meditation makes itself manifest, are really more interesting. Hackman had, indeed, great quickness of intellectual sensibility and a genuine critical aptitude; and the high estimate of Miss Reay to which this volume will help many readers is suggested less, perhaps, by her own letters than by the style of the letters which her lover addressed to her. His respect for her is such that he can give her nothing but his best. How good, for example, is the passage upon effective and ineffective imaginative work:

“People write upon a particular situation, they do not put themselves *in* the situation. We only see the writer, sitting in his study, and working up a story to amuse or frighten: not the identical Tom Jones, not Macbeth himself.

“Can you become the very being you describe? Can you look round, and mark only that which strikes in your new character, and forget all which struck in your own? Can you bid your comfortable study be the prison of innocence or the house of mourning? Can you transform your garret of indolence into a palace of pleasure? If you cannot, you had better clean shoes than endeavour by writings to interest the imagination. We cannot even bear to see an author only peeping over the top of every page to observe how we like him. The player I would call a corporal actor, the writer a mental actor. Garrick would in vain have put his face and his body in all the situations of Lear, if Shakspere had not before put his mind in them all.”

These sentences were written in 1776 by an officer in a line regiment, and it is impossible to regard them as the utterances of a commonplace man. Some of Miss Reay's letters are very charming and womanly, but

they have not the fine and distinguished individuality that stamps the letters of Hackman. The quality of his contribution leaves little doubt that the sad deed which brought him to a felon's death was an aberration rather than a crime. His punishment was just, for in the legal sense of insanity he certainly was not insane; but that he was for the moment distraught—that for an instant his manhood was submerged beneath a sudden wave of jealous frenzy—is, I think, a conclusion which will command itself to every reader of these letters. The publisher and editor are to be thanked for this comely re-issue of a singularly attractive book.

JAMES ASHCROFT NOBLE.

“CAMBRIDGE HISTORICAL SERIES.”—*Outlines of English Industrial History.* By W. Cunningham and Ellen A. McArthur. (Cambridge: The University Press.)

The small volume of Messrs. Cunningham and McArthur requires no apology for its appearance. It gives, in a concise and readable form, the outlines of a branch of history of which all now recognise the importance, but which has hitherto had to be studied in abstruse and bulky tomes, overloaded with a profusion of statistical tables.

As the authors truly say:

“The industrial history of England is a large subject: it is the story of the material side of the life of a great nation. And no clear comprehension of this side of history can be gained unless the subject is studied as a continuous whole, instead of our merely having social chapters occasionally sandwiched in between the political and military sections of some popular manual.”

The point of view taken by the writers is a comprehensive one. They begin by calling attention to the

“two elements which are involved in all material progress. There is need, on the one hand, of the skill and energy of human beings, and on the other of appropriate physical conditions, for the exercise of these rational powers. We must think of man, and also of his environment—the active worker, and the things with and upon which he works. In tracing English material progress, we must go back to the time when the English race was transplanted to this island, and note the different elements which have since been grafted on that stock.”

It is satisfactory to find that our authors hold decidedly to the old and sound view that “English history may be said to begin with the invasion of the Roman province of Britain by Teutonic bands about 449 A.D.” This conclusion, though supported by every historian of real weight, has so often and so loudly been disputed, sometimes by mere ignorant sciolists, sometimes by those who are eminent in their own line, but whose studies have hardly qualified them to judge of the bearings of the historical evidence—that many have supposed that the Teutonic basis of our civilisation has been disproved or at least rendered very doubtful. The mass of proof, however, coming from all quarters, appears overwhelming; and if it is to be rejected, it is difficult to see what fact in history can be accepted.

“The evidence drawn from language, religion, and law combines to show that hardly anything

of Roman civilisation survived. This conclusion is confirmed by other considerations, for archaeological evidence seems to show that the towns were either deserted or destroyed. Where so much was swept away, it seems unlikely that agriculture, as practised in the Roman *vills*, would survive. We have no sufficient evidence that these *vills* were the direct ancestors of our English villages, or that there was continuity in rural life from the period of Roman domination to subsequent times.”

The theory which would trace the origin of the English manor to a Roman source is thus emphatically rejected. In fact, it appears even more groundless than the similar view regarding the municipal institution of English towns.

There are still, however, several obscure and unsettled points concerning the early history of manors. It has been vehemently contended on the one side that a manor necessarily implies free tenants, and on the other that the cultivators were always the serfs of the lord. On this question, Messrs. Cunningham and McArthur wisely abstain from dogmatism:

“There is no reason to suppose that every centre of rural employment grew up in the same way; some may have originated in a body of serfs, and some in a voluntary association. There is no reason why the origin of one should not have differed from the origin of another. Instead of disputing whether they were all free or all servile, we might do well to recognise the third alternative that they had, as agricultural communities, no special political character at all; but, as soon as any rural group came to have a political character, and to be used by the Crown for judicial and other purposes, its main features would resemble those of other social groups which had had a different previous history.”

Our authors have found it necessary to adopt a somewhat different treatment of their subject in the earlier periods and in the later. As they point out, economic life up to the thirteenth or fourteenth century was mainly local: each town and manor formed “a more or less isolated community, which catered successfully for its own wants, and carried on infrequent and occasional intercourse with other places.” It is hardly before the time of Richard II. that “the growth of a national economic life had so far advanced that we can describe it and trace its subsequent developments in different directions.” Among the causes which contributed most powerfully to break up the isolation of the old English rural system, unquestionably the first place must be assigned to the great pestilence of the fourteenth century, the important results of which came out more conspicuously with every fresh investigation into social and industrial history, and are repeatedly referred to within the compass of this little book. Macaulay once noted it as a striking instance of the blindness of many writers of history to the true relative significance of events, that histories of the reign of George II. were to be found in which the rise of Methodism was not mentioned.

But it must be considered still more extraordinary that, at a period considerably subsequent to the making of this complaint, histories (so-called) were in existence professing to give an account of the reign of

Edward III. which contained no reference to the Black Death. Possibly they have not yet entirely disappeared: there are certainly still many compendiums in which a visitation that destroyed half the population occupies less space than some trifling skirmish in the French wars.

From the fourteenth century onward the writers treat of the economic life of the nation as a whole; and the longest chapter in the book is devoted to a consideration of its various sides, under the heads of “Food Supply,” “Industrial Life,” “Commercial Development,” and “Economic Policy.” This is followed by a brief, but excellent, summary of the history of the coinage and financial matters generally. Some readers may be surprised to find that the system of bi-metallism which has such enthusiastic advocates in certain quarters as a panacea for commercial depression is no new thing in England. The double standard, in fact, prevailed in this country till 1816, when the demonetisation of silver took place. It can hardly be said, however, that the old system worked so satisfactorily as to lead to the conclusion that anything would be gained by its revival. On the contrary, we find that “eighteenth century difficulties about the coinage . . . arose from the fact that gold and silver were alike standard coins, and that it seemed impossible to fix and maintain the ratio of one metal to the other.”

In the chapter on “Labour and Capital” the authors review the effects of the industrial revolution of the beginning of the present century, and add a few remarks on modern problems. As to the general position of the working classes now as compared with a century ago, they remark with truth:

“It is not easy to balance the loss and gain in the labourer's material condition; the loss of stability is real, but the gain through progress is also real. The problem which faces us is not that of returning to the old circumstances and losing what we have gained, but, if possible, of introducing some new conditions of stability which shall yet be compatible with further progress.”

R. SEYMORE LONG.

Mother and Daughter: an Uncompleted Sonnet-Sequence. By the late Augusta Webster. With an Introductory Note by William Michael Rossetti. (Macmillans.)

The poetry of this little book is of the kind that needs no demonstration of its excellence. Mr. Rossetti, in his brief introduction, is sparing of words concerning these last fruits of an admirable poetess, whose more notable achievements were, as he rightly concludes, in the drama rather than in other fields of poetic composition. Yet he sounds the true, the inevitable note when he remarks, “Nothing, certainly, could be more genuine than these sonnets.” Fashioned in simplicity, a veritable *simplicité simple*, they spring from the abundance of the heart, and their appeal to heart and ear is instant and engaging. In these days, when the pretentious aping of some dead master of song is acclaimed as inspiration,

it is consolatory to think—"thanks to the human heart by which we live"—that there are many lovers of poetry with hearts responsive to the crystal-clear sincerity of these sonnets. The late Mrs. Webster wore her own singing robes, and with her own voice she sang. The treatment of the theme, "Mother and Daughter," in her unfinished series of sonnets is as individual as that of other descriptions of her poetic work. Full of grace and tenderness is her descent on a mother's hopes and fears and loving solicitude :

"I watch the sweet grave face in timorous thought
Lest I should see it dawn to some unrest
And read that in her heart is youth's ill-guest,
The querulous young sadness, born of nought,
That wearies of the strife it has not fought,
And finds the life it has not had unblest,
And asks it knows not what that should be best,
And till Love come has never what it sought.

"But she is still. A full and crystal lake
So gives its skies their passage to its depths
In an unruffled morn where no winds wake,
And, strong and fretless, stirs not, nor yet
sleeps.
My darling smiles, and 'tis for gladness' sake ;
She hears a woe, 'tis simple tears she weeps."

Doubtless the thoughts and reflections in the sonnets are for the most part such as are common to motherhood, though more frequently felt than uttered. It is on this account that they are so directly touching, so keen and poignant. "Thus have I felt," or "Thus I feel," will be the comment of many a reader. The four concluding sonnets may well move those who know the concentrated raptures of possessing a "one and only child." Those who own the proverbial quiverful must not hastily decide the question here raised. They will probably find it hard to say whether the ingenuity or the whole-hearted sympathy of the poet's conception of this particular single estate is the more admirable. Incomplete as Mrs. Webster's sonnet-sequence is, this undesigned close strikes me as not less happy than pathetic. With the like naturalness and felicity the previous sonnets tell of the pleasing, anxious years of infancy and the child's "day of small things," so large with fate. Charming and affecting is the lament for vanished childhood in the twentieth sonnet :

"There's one I miss. A little questioning maid
That held my finger, trotting by my side,
And smiled out of her pleased eyes open wide,
Wondering and wiser at each word I said.
And I must help her frolics if she played,
And I must feel her trouble if she cried ;
My lap was hers past right to be denied ;
She did my bidding, but I more obeyed.

"Dearer she is to-day, dearer and more ;
Closer to me, since sister womanhoods meet ;
Yet like poor mothers some long while bereft,
I dwell on inward ways, quaint memories left,
I miss the approaching sound of pit-pat feet,
The eager baby voice outside my door."

With the twenty-seven sonnets of the series, "Mother and Daughter," are printed seven others, the thirty-four being all that Mrs. Webster wrote in this metrical form. They occupy an interesting position in her varied and accomplished poetic work, and seem to extend the range of that work while adding distinct elements of value.

J. ARTHUR BLAIKIE.

NEW NOVELS.

Her Début. By Mrs. Herbert Martin. In 3 vols. (Hurst & Blackett.)

The Prince of Balkistan. By Allen Upward. (Chatto & Windus.)

Elizabeth Glen, M.B. By Annie S. Swan (Mrs. Burnett-Smith). (Hutchinson.)

The Comedy of Cecilia. By Caroline Fothergill. (A. & C. Black.)

God Forsaken. By Frederick Breton. (Hutchinson.)

The Two Dunmores. By Blake Lamond. (Remington.)

The Paving of Hell. By Clarice N. Klein. (Dean.)

Coney Creek. By M. Lawson. (Digby, Long & Co.)

A Bubble. By L. B. Walford. (Constable.)

Starlight Through the Roof. By K. Kennedy. (Downey.)

In Quest of a Name. By Mrs. Henry Wylde. (Tower Publishing Company.)

The Mystery of Hazelgrove. By Gertrude L. Warren. (Digby, Long & Co.)

Her Début is rather tantalising. It gives promise of developing into a first-rate novel, and finally disappoints. Ermengarde Laniska is the daughter of a foreign countess, who is described as an adventuress by enemies of her own sex, but who manages to capture the saturnine and wealthy English landowner, Granville Thurstan. After living happily together for many years, during which a son and heir is born, serious trouble arises, owing to the inconvenient re-appearance of Count Laniska, who ought to have died years before. Illness and the shock combined prove fatal to the self-indulgent Mrs. Thurstan, and her melancholy husband becomes a wanderer on the face of the earth. So much for the elderly couple. With respect to Ermengarde, she is a young woman of dark and striking beauty, though careless of her appearance as a girl. She has early resolved upon becoming a great singer, and runs away from home to accomplish her object. Her purpose is in jeopardy for a time, owing to a temporary passion which she indulges for Granville's cousin, Gilbert. In spite of one or two ardent embraces, however, she discovers that Gilbert could never satisfy her soul as art can, so she relinquishes him in favour of the comely English girl, Mary Winchester, who has always loved him. After being trained as a singer by a famous master, Ermengarde makes her first appearance in public, and it is then that she discovers her supposed dead father among the violins of the orchestra. Readers must trace for themselves the various incidents of the story, which is told with much freshness and spirit, though it scarcely appears to us to be equal to Mrs. Martin's previous works.

Although *The Prince of Balkistan* opens rather tamely, it soon develops into a most exciting story. It is so obvious that the novel deals with Bulgaria, and its first and second princes—Alexander, who was kidnapped and compelled to abdicate, and his successor, Ferdinand of Coburg—that it

seems scarcely worth while to disguise the names. The Russian intrigues against Prince Rodolph are ingeniously traced, and the part displayed by Verriter, an English detective, is marvellously described. Indeed, this character, and Tataroff, the Russian spy, are worthy of Gaboriau. The author shows how a vast network of conspiracy envelops the Imperial family of Russia, who live daily upon the edge of a volcano. Some of the later passages in the narrative are very dramatic.

There is a strong vein of humanity running through the whole of the sketches which Mrs. Burnett-Smith has grouped together under the title of *Elizabeth Glen, M.B.* These experiences of a lady doctor were well worth relating; and if Elizabeth sometimes appears as too much of a paragon, this is perhaps partly owing to her being the principal speaker. We rejoice over woman's work in medicine, and heartily trust it will be still more widely extended; but when Dr. Glen describes Nora Fleming's case, and her skilful treatment of it, it is surely a gratuitous assumption to declare that all men-doctors would have gone on exclusively treating the patient's body when the mind was at the bottom of it all the time. Most of the sketches are almost oppressively sad, as must necessarily be the case with the majority of the experiences in a doctor's life. "A Christmas Baby" and "Nora Fleming" are most touching, and the same may be said of the child story, "Port Leyton's Heir." But whatever the nature of the case, there is always some good and noble lesson to be derived from it. No one could rise from a perusal of Dr. Glen's experiences without feeling his better emotions stirred.

Clever as *The Comedy of Cecilia* undoubtedly is, it is marred by an unnatural straining after smartness on the part of the young heroine. When she first appears, we are charmed by her original views and her unconventionalities, but tire at last after nothing but a succession of literary fireworks. In her determination to enjoy emancipation, the brilliant heroine runs away from her brother's guardianship, intending to strike out a new career for herself in London; but the female friend upon whom she relies fails her, and she is borne back to her country home by her indignant brother, who can stand anything in the world but a scandal. He even at last coerces her into a marriage with a humdrum lover, Philip Featherstone, who has been marked out for the purpose since childhood. The story is very amusing, but it ends rather lamely. The reader, however, is evidently desired to infer that Cecilia intends to lead her own self-willed life, while she makes it rather warm for the flabby and trembling Philip.

The marriage question is once more powerfully, but very painfully, treated in *God Forsaken*. Christiana Mostyn, a girl brought up in Roman Catholic traditions, but with a restless and inquiring intellect, meets with an Agnostic professor, one Calvin Mortimer. Fired with new ideas about an emancipated life, she marries him. Dis-

illusion speedily follows for, while Christiana has depths of feeling and cravings after affection, Calvin is hard and cold as marble. So, metaphorically speaking, when she asks for the bread of love, he gives her—a microbe. Of course the inevitable rebound comes; and at a most unfortunate moment Christiana thinks she has found a kindred spirit in the hysterical Norwegian musician, Ivan Nielsen. She elopes with him; and, after a brief spell of happiness in Norway, the house of cards tumbles to pieces, and the heroine is left alone in the world. The book is certainly written with ability, and it is the kind of story to remain in one's memory.

The Two Dunmores is described as a "sporting love-story of to-day," but it reads more like a disquisition on burning questions of the hour. The author, through his characters, gives us his opinions on "Men and Women," "Speculation, Marriage, and Free Trade," "Cruelty to Animals," "Obstetrics," "Gallic Amenities," "The New Woman," "Match-making," "Magnetism," and a great variety of other subjects. Sometimes his observations are smart. Sometimes—well, let us say the opposite. This volume is amusing in some respects; but it is too discursive for a novel, and not serious enough as a treatise upon the subjects which it professes to handle.

The title of *The Paving of Hell* is drawn from a familiar proverb. The five stories of which the slight little booklet is composed are not without a certain intensity of feeling. The first sketch, however, is very horrible indeed. "A Strange Model" is a pathetic story; but "The Sculptor's Contest" has a more happy ending, showing that everything does not go awry in this wicked and miserable world. But the author returns to the horrible again in her last sketch of all.

Although the literary skill exhibited in *Coneycreek* is not very great, the story itself is a very good and humanising one. It is concerned with the trials and troubles of two poor blind girls, who are called upon to go through the fiery furnace of affliction. They both come out of the ordeal all the nobler, and the sweet influences of their beneficent lives are felt far and wide. A sterling character also is Dale, the old sailor, who loses his life in saving others; while Dr. Hallam is a hero of another type, bringing his medical skill to bear in alleviating the lot of many a sad sufferer.

The little story by Mrs. Walford, *A Bubble*, is the latest addition to "The Acme Library." It is a record of the hopeless love of a young Edinburgh student of genius for the dashing and beautiful Clara Mauleverer. Clara and her father, the General, greatly enjoy the clever conversation of the youth, and bring him forward into society; but what is merely a passing pleasure to them becomes actual death to young Dirom. When he discovers that life's dream is over, that his intense passion is regarded but as a bubble upon the surface of life, he literally dies of a broken heart. This little sketch is tenderly and sympathetically worked out.

Starlight through the Roof is rather discursively written, but its sketches of Irish life are obviously genuine and at first hand. The trials and struggles of the peasantry are graphically depicted; and, as in the case of all true records of Irish experiences, tears and smiles intermingle. The young Irish reformer, Gerald O'Hara, and his beautiful girl-wife, Maggie, are excellently drawn; and a similar observation will apply to Father Curran, whose conversion to the popular cause is one of the most striking incidents in the volume.

Amazing alike in style, character, and plot is Mrs. Henry Wylde's *In Quest of a Name*. The authoress is as shaky in her English as she is over the age of one of her leading female characters, who is seventeen on the first page and eighteen three pages later on. There is a voluptuous Creole girl who suffers herself to be ruined by a Spanish lover, and then deliberately betrays as many men as she can. There is a Captain Harrigan, who has no prefix to his name although he is son and heir to an earl. He marries the Creole; but she carries on with her lovers afterwards, until she is discovered by the Spaniard and killed in cold blood. Then we have a good young man, a foundling, who is the person "in quest of a name," and he eventually marries the virtuous heroine Isabel Davies. The whole story is of an ultra-sensational type, while its style is simply indescribable.

The Mystery of Hazelgrove is another foolish book. The villain of Miss Warren's story is a poor, miserable creature, a pretended Frenchman, who is at last run to earth. As for the heroine, who makes his acquaintance while she is but a girl at a French boarding school, she is permitted a freedom which we find it difficult to credit. There is some very confused law as to a sentence of fourteen years' penal servitude passed upon the heroine's father for "changing" a forged cheque. Such phrases as "the elder and tallest of the two" show that grammar is not the author's strong point.

G. BARNETT SMITH.

SOME SPANISH BOOKS.

Etudes sur l'Espagne. Par A. Morel-Fatio, Première série, deuxième édition, revue et augmentée. (Paris: Bouillon.) In this second edition of the first series of his valuable *Etudes sur l'Espagne* (see the ACADEMY, July 14, 1888), M. Morel-Fatio has added to his former essays, two lectures: one, on "Espagnols et Flamands," delivered at the "Matinées littéraires" at Brussels, March, 1892; the other, "Le Don Quichotte envisagé comme Peintre et Critique de la Société Espagnole du XVI^e et du XVII^e Siècles," given at the Taylor Institute, Oxford, in November, 1894. These additions, if not, perhaps, so important for technical criticism as the preceding pages, are, nevertheless, very happy in the choice of subject, and in the graceful way in which in each case it is turned to compliment the nation which he is addressing. We could have wished for a fuller enumeration of Spanish books printed in Flanders; the lecturer might so easily have enlarged the list. The intercourse between Biscayans and Flamands, previous to the advent of the Austrian dynasty in Spain, was both earlier and closer, we believe, than is represented on

pp. 252, 253; but the traces of it are to be found rather in treaties, and in the history of commerce and industry, than in literature. In spite of all that our author urges to the contrary, we cannot divest ourselves of the belief that Cervantes did, like others, perceive the approaching decadence of Spain: that he felt the difference between the reign of Philip III. and the early glorious days of Philip II., and that this knowledge gives an undertone of sadness to all his later writings. Besides the two lectures, there is an important note on Diego Hurtado de Mendoza, showing that there is a prevalent confusion between two persons of the same name. Some severe strictures are also made on Dr. Knapp's editions of the poems of Hurtado de Mendoza. This new edition of the first series of the *Etudes* adds to the pleasure as well as to the profit with which we read all that comes from the pen of its distinguished author.

The Ingenious Gentleman Don Quixote of La Mancha. By Miguel de Cervantes Saavedra, done into English by Henry Edward Watts. A new edition in four volumes. Vols. I., II. (A. & C. Black.) This new edition of Mr. Watts's translation of *Don Quixote* is a delightful book in regard to size, print, and general appearance. It is undoubtedly a boon to the public; it is less costly than the fine edition published by Mr. Quaritch, which, however, should maintain its value for all book-lovers. Still, if a popular edition were to be published, we should have expected one yet lower in price and of less bulk than the present in four volumes: one which did not approach so nearly, or come at all into competition, with the first edition. But this is an affair of the publishers. In comparing this new edition with the older one, we find that Mr. Watts has corrected some of the slips and errors which we noticed formerly; many of the notes and the appendices have been recast to advantage; but we do not see (perhaps we have overlooked) any notice of works that have appeared on the Quixote since the publication of the first edition of this translation. The note of M. A. Morel-Fatio on "Duelos y Quebrantos," among the *Etudes Romanes dédiées à Gaston Paris* (1891), which decides the question, is not mentioned; the volumes of Ribadeneyra's *Biblioteca de Autores Españoles* remain at sixty-four. In the note on the Vale of Terebinth, the English R.V. is cited, but not the Vulgate "Vallen Terebinthi": the only version with which Cervantes would be acquainted. So the translations of the Catonis Disticha, by which alone Sancho Panza would have heard of the name of Cato, are unnoticed; the P. Princely in the lover's alphabet (vol. ii., 159) is still omitted, though all the rest is borrowed from Duffield. These and several other little points on which we looked for revision remain as they were. But the great slip on the note, vol. ii., p. 249, and also that in note 3, p. 212, are put right. Much has been done to make this edition an improvement on the former; but the revision and correction might certainly have been carried further with advantage, and have been more severe.

"CAMEO SERIES."—*The Son of Don Juan*: an Original Drama in Three Acts. By José Echegaray. Translated by James Graham (Fisher Unwin.) We have often been astonished at the little attention which the works of Don José Echegaray have aroused in England. This translation of one of his recent plays is the first that we have seen. It is preceded by a short sketch of the author's life. Few persons have a more attractive personality than Señor Echegaray. It was said of Sir W. Rowan Hamilton, of Dublin, that he might have won a poet's crown had he not deserted the Muse for mathematics. Echegaray has done

almost the contrary: he had won fame as one of the first mathematicians of Spain, and was nearly forty years old before he had written a line of verse. Almost accidentally his thoughts were turned to dramatic writing. His earliest pieces were hardly a success; but he quickly improved, and soon became acknowledged as one of the first dramatists of modern Spain, the protagonist in the rivalry between the dramatic school of Madrid and that of Catalonia. We have heard that a translation of two other of his masterpieces, "Locura o Santidad" and "El Gran Galeoto," may shortly be expected from another London publisher. The present drama, *The Son of Don Juan*, is a good specimen of Echegaray's treatment of his themes and of his sombre power. It is interesting, too, as showing the far-reaching influence of the present Scandinavian school. *The Son of Don Juan* would not have taken its actual form, had not Ibsen written. Echegaray does not wholly forget his science even in his dramas: the theme is the doctrine of heredity—the sins of the fathers entailed upon and punished in their children. We are introduced to three impenitent old reprobates. The son of one of them is engaged to the daughter of another. The young people are deeply in love with each other; but, as the results of their parents' vices, the brilliantly endowed Lazarus sinks into idiocy, and Carmen, his betrothed, lovely in person and character, becomes a victim to consumption. The drama is the development of these conditions. It is painful to read—almost too painful, we should have thought, to see acted. Its power lies, not so much in dramatic art, as in its truth to the hidden facts of life. Well may Mr. Graham say that Echegaray is "a teacher of Hebraic sternness."

"CAMPO SERIES."—*Mariana*: an Original Drama in Three Acts and an Epilogue. By José Echegaray. Translated from the Spanish by James Graham. (Fisher Unwin.) To translate the drama of *Mariana* requires more delicate handling on the part of the translator than did *El Hijo de Juan*. The protagonist is a woman—a woman torn by obscure and conflicting emotions, by discordant instincts of love and hate, of attraction and repulsion, of desire and of vengeance, which she knows not how to account for till the *dénouement* comes, and by that time love has gained the mastery, and she is the victim instead of the avenger. Moreover, Spanish critics remark that in this play Echegaray first revealed himself as a fine prose writer, and in this respect made a great advance. This, too, adds to the difficulty of the translator's task, and we cannot say that Mr. Graham has grappled with it successfully. It is not in the Spanish, but in his English that he is mostly at fault. Even in the list of the "Persons of the Drama" a false note is struck. "Don Joaquin, a former protector of Mariana, from 65 to 70 years old (noble character)," should be "guardian" or "saviour"—"protector" implies something quite different, and it is not till one has got half through the English version that one sees the true relation between the two. The great scene between him and Mariana in Act II. is spoilt by a lack of simplicity. The translation changes, amplifies, weakens. The unfinished phrase which contains the key to the whole drama—"Oh, por falta de deseos no queda . . ."—reads very poor as "Oh! the retribution should not be unaccomplished for want of wishing." Why water down "por una mujerzuela," "for a worthless woman," into "for the sake of another little wife than me"? When Don Joaquin, unable to endure the recital, exclaims "No more!" and Mariana, in bitter irony, continues her tale with the echo, "No more!" how much finer is this than to assign both to Don Joaquin, as is done in the English, "No more, no more." Mr. Graham

falls too readily into the besetting sin of translators, trying to improve on his original. These remarks are enough to show that those who wish really to appreciate Echegaray's play must read it in the Spanish rather than in the translation. *Spain Portugal the Bible*. By John E. B. Mayor. (Cambridge: Macmillan & Bowes.) This little work by the professor of Latin at Cambridge is eccentric not only in matter but also in form. It consists of 106 pages of preface to 97 pages of sermon, and 27 pages of appendix and summary. The object of the book is a defence of the action of the Archbishop of Dublin in consecrating Señor Cabrera bishop of the Reformed Church of Spain, but it treats of many other matters also. The author writes with no special knowledge of Spaniards or of the situation. He does not see the danger which English interference brings with it of wounding Spanish self-respect, and of making the Reformed Church of Spain like what the Reformed Churches of France have become through foreign interference, almost an exotic in the land. No true religious reform can be made by money from without. The Spanish Reformers, if left to themselves, would be no poorer than those churches of Macedonia from whose deep poverty St. Paul accepted gifts, which he refused from the richer Church of Corinth. There are places in Spain where the Reforming movement has been entirely checked by the mistaken generosity of foreigners.

NOTES AND NEWS.

MISS ROALFE COX, a member of the council of the Folk-Lore Society, whose work on the variants of "Cinderella" was published by the society, has nearly completed a Primer of Folk-Lore, which, it is hoped, will be issued in the forthcoming season.

MESSRS. LONGMANS & CO. will publish, at the end of next week, a new volume in the "Fur and Feather" series, on *The Pheasant*. The Rev. H. A. Macpherson deals with natural history, Mr. A. J. Stuart-Wortley with shooting, and Mr. A. Innes Shand with cookery. There are ten illustrations by Mr. A. Thorburn, besides several diagrams in the text.

MESSRS. REEVES & TURNER, of Wellington-street, Strand, are the publishers of Mr. William Morris's new book, *The Well at the World's End*, which will be illustrated with four woodcuts designed by Sir Edward Burne-Jones. Mr. Morris's other new prose romance, *Child Christopher*, will appear about the same time, but only in a limited Kelmscott Press edition.

WE may add that the forthcoming Kelmscott Press *Chaucer* has been entirely subscribed for, including the eight copies printed on vellum at the price of 120 guineas each.

MESSRS. ISBISTER & CO. announce *The Literary Study of the Bible*: an account of the leading forms of literature represented in the Sacred Writings, by Mr. R. G. Moulton, formerly of Cambridge, and now professor of English at Chicago.

CANON W. SPARROW-SIMPSON will issue immediately, through Mr. Elliot Stock, an English translation of the *Tragico-Comedia de Santo Vedasto*, from the MS. in the library at Arras, with a full introduction. The work will be uniform with *Curmina Vedastina*, recently published by the same editor.

MESSRS. DOWNEY & CO. have in the press *At the Dawn of a New Reign*, by Stepienak.

THE third volume of *The History of the Bengal Artillery*, by Major-General F. W. Stubbs, is published this week by Messrs.

W. H. Allen & Co. The first two volumes are out of print, but will be reprinted if sufficient subscribers come forward during the next few months.

THE Edinburgh Bibliographical Society proposes to issue a series of facsimiles illustrative of the history of Scottish printing from its commencement to 1640, forming a full collection of specimens for reference and comparative study. The facsimiles will be reproduced by colotype process of the size of the originals, under the care of the editorial committee: Messrs. E. Gordon Duff, T. Graves Law, J. P. Edmond, W. Cowan, H. G. Aldis, and George P. Johnston. The series will consist of five or six parts, each section being complete in itself and treating of a well-defined period or group of printers, and containing from fifteen to eighteen facsimiles, with brief descriptive notices. The size will be that of Messrs. Dickson & Edmond's *Annals of Scottish Printing* (demy 4to), to which the series will naturally form an illustrative supplement. The edition will not consist of more than 250 copies. In connexion with this scheme it is desired, if possible, to discover the present whereabouts of the unique fragments of "The Acts and Deeds of Sir William Wallace" (1508?) and "The Buke of the Howlat" (1520?), which were discovered by Mr. David Laing, and whose description of them is quoted by Messrs. Dickson and Edmond.

AFTER several years of experiment, the New York Shakspere Society will begin, during the present summer, the printing of a "Five Text Hamlet," on the plan of their Bankside edition. The work will be of folio size; and no copy can be obtained except by subscription, before the printing of the first sheet, through a member of the society.

ALTHOUGH Mr. Max Pemberton's new story, *The Little Huguenot*, was, for copyright purposes, formally published on July 10, the book will not be delivered in quantities to the trade till Monday next. It has been found necessary to postpone publication in bulk till that date by reason of the large orders that have been received, which have more than exhausted the entire first edition.

THE first edition of Mr. Joseph Hatton's tale of the newspaper press, entitled *Tom Chester's Sweetheart*, was oversold before publication.

MR. B. L. FARJEON'S novel, *Aaron the Jew*, which has passed through several editions in this country and in America, is now appearing serially in a Hebrew translation.

MESSRS. CASSELL & CO. have arranged that their novels and popular series, including "Cassell's New Pocket Library," "The National Library," &c., shall be on sale at the following places in Switzerland during the present holiday season: Axenstein, The Rigi, Mürren, Grindelwald, Maloya (Engadine), St. Moritz, Schuls, Engelwald, Pontresina, and Giessbach, in addition to the principal continental cities.

MESSRS. G. P. PUTNAM'S SONS have ready a revised edition of *The Gospel and its Earliest Interpretations*, by the Rev. Dr. Orelle Cone.

THE Royal Statistical Society have had prepared a Subject Index to their *Journal* for the thirty volumes, xxviii.-lxxi., from 1865 to 1894, which may be obtained from Mr. Edward Stanford. This index, in which the papers read are classified according to the subjects of which they treat, has been prepared specially with the object of facilitating the search for papers on particular subjects; and, to further this more effectually, has been confined to original articles, all mere reprints and short notices being omitted.

THE Queen has granted £100 from the Royal Bounty to Hwfa Mon, the Arch Druid of

Wales, in recognition of his services to Welsh literature and the Eisteddfod.

DURING the early part of next week Messrs. Sotheby will be engaged in selling several small libraries, each of a very different character. On Monday, a collection of modern books, chiefly those issued on large paper in limited editions; on Tuesday, the choice collection of early editions of the classics, &c., formed by the late Dr. J. E. Millard, of Basingstoke, whose liturgical collection was, we believe, sold during his lifetime; and on Wednesday, the most valuable series of Americans that has come into the market for a long time. This last includes an imperfect copy of Eliot's Indian Bible; all three of the rarest editions of *Pasii Novamente Retrovati*; books printed at Mexico, Lima, Guatemala, Havana, &c.; and many relating to the dialects of the aborigines.

UNIVERSITY JOTTINGS.

MR. WILLIAM ROSS HARDIE, of Balliol, has been elected to the chair of humanity at Edinburgh, vacant by the premature death of Prof. Goodhart. Mr. Hardie, who graduated at Oxford in 1884, had previously won the Hertford, Ireland, and Craven scholarships, as well as the university prizes for Latin verse, and for Greek prose and verse.

WE ought to have recorded before the transfer of Prof. Adamson, formerly of Owens College, from the chair of logic at Aberdeen to the same chair at Glasgow.

THE COUNCIL of University College, Dundee, have resolved to establish a chair of physics, which has hitherto been combined with the professorship of mathematics. An appointment will be made before the beginning of next session. The salary offered is £400 (derived from the endowment bequeathed by Miss Margaret Harris), together with a share of fees.

MR. J. W. HEADLAM, of King's College, Cambridge, has been appointed professor of Greek and ancient history at Queen's College, Harley-street.

THE UNIVERSITY of London has conferred the degree of Doctor of Science, without examination, on Mr. Th. Groome, professor of natural history at the Royal Agricultural College, Cirencester, in recognition of the merits of his original researches and published papers.

THE TRUSTEES of Johns Hopkins University, Baltimore, have invited Sir Archibald Geikie to be the first lecturer in geology on a new foundation instituted by Mrs. George H. Williams in commemoration of her husband, the late Prof. Williams. As already mentioned in the ACADEMY, Prof. George Adam Smith, of Glasgow, has accepted an invitation to deliver the Turnbull lectures next year, on Hebrew literature, at the same university.

AT the recent Commencement at Harvard, the honorary degree of LL.D. was conferred (*in absentia*) upon Dr. Fitzedward Hall; and the honorary degree of M.A. upon Mr. Joseph Jefferson.

THE REV. CHARLES H. HOOLE has published, in pamphlet form, an account of some Greek MSS. contained in the library of Christ Church, Oxford. The MSS. in question form part of the large collection bequeathed to the college by Archbishop Wake. A rough catalogue of them was made some time ago by the present Dean of Durham, but Mr. Hoole has been able to correct and amplify that catalogue in several points. In particular, he examines one class of works relating to the Greek Church, written by St. Symeon Metaphrastes, the earliest of hagiologists. One MS., which has hitherto been described as a Menologium or

Kalendar of the Greek Church for the month of October, he proves to be really a missing volume of the "Lives of the Saints," written by St. Symeon, not to be found in Migne's *Patrologia*. Among them is a Life and Conversation of St. Sabae, of Palestine, consisting of more than 120 pages of Greek text. In another MS., Mr. Hoole has found thirty-two sermons of the same St. Symeon, which have never been printed. He also calls attention to a volume, apparently of the fourteenth century, containing seventeen sermons by Antonius, Archbishop of Larissa, who seems to be otherwise unknown. The Wake collection is by no means confined to Greek MSS. It includes a large number of documents illustrating the history of the English Church during the sixteenth and seventeenth centuries, and also a correspondence of the Archbishop relating to the union of the Reformed Churches on the Continent, and to early missions in America and the East and West Indies. Finally, Mr. Hoole enumerates some of the other MS. treasures of the library, and prints a letter addressed by Cromwell, as Chancellor of the University, to Dr. John Owen, the Puritan Dean of Christ Church, recommending one Thomas Partridge for a vacant place among the almsmen.

TRANSLATION.

THE FABLE OF DEATH.

(From the Portuguese of Manoel de Mello.)

ONCE I SAW Death go sporting through a plain Of living men, and none perceived him there; The old, of what they did all unaware, Each moment ran against him to their bane; The young, trusting their youth, that of the pain Of death knows nothing, gave him not a care; Purblind were all, none sought to 'scape the snare, While with his hand he counted out the train. Then he prepared to shoot, closing each eye: He fired and misseed. I, that his aim did see Thus reckless, shouted, "Butcher, hold thy hand." He turned, and—"Such is war"—was his reply; "If you pass life without a look at me, How dare you more respect from me demand?"

EDGAR PRESTAGE.

OBITUARY.

PROF. DRAGOMANOV.

ON June 20 died at Sofia, where he occupied the position of professor in the High School, Michael Petrovich Dragomanov, author of many important works on the songs and traditions of the Ukraine. He was born in South Russia in 1841, and became professor of history in the University of Kiev. In 1876, owing to disputes with the government, he left his native country, to which he was not destined to return. Of his numerous works the most important are his "Historical Songs of the Little-Russian People" (*Istoricheskie Piesni Malorusskago Naroda*), in conjunction with Prof. Antonovich, of which the first volume appeared at Kiev in 1874; and "Little-Russian Popular Traditions and Tales" (*Narodnia Predania i Razkazi*, Kiev, 1876). Besides these, the late professor wrote many essays on the history and literature of the Ukraine, which appeared in different periodicals. After various wanderings, he settled at Sofia, where the post of professor of history in the newly created High School was offered to him. Here Dragomanov showed an unwearied activity and became one of the most valuable contributors to the *Sbornik* (or *Miscellany*) published by the government, consisting of essays on the traditions, history, and antiquities of Bulgaria. Even the most recent volume con-

tains an article by him. The writer of the present notice saw him for the last time in 1892, when his health had begun to give way. But he died in harness. Dragomanov was a generous and enthusiastic man, and his talk was replete with learning. His memory will long be cherished by his Russian, Bulgarian, and English friends.

W. R. M.

A WIDE circle of friends in England will hear with keen regret of the death of the Countess Balzani, which took place at Rome on July 3. She was the only child of the late Dr. Collyns Simon, himself well known as a philosopher and the friend of philosophers. Her mother was an Irish Agnew, from whom she inherited an ancestral seat of that family in county Antrim. From her father she received a most enlightened education, which did not stop short of Greek, Latin, and metaphysics, and which was further extended by long visits to the continent. She shared all his intellectual pursuits, and nursed him during his last illness at Oxford. Her husband was that Count Ugo Balzani, who has written two admirable little books on the mediaeval period of his own country, and who enjoys the friendship of our leading historians. Two young daughters survive to console him, in some measure, for the irreparable loss he has sustained.

NEXT week we hope to print, from one of his pupils, a notice of Prof. Zupitza of Berlin, who, though not old in years, was universally recognised as holding the foremost place both as a teacher and student of English literature. He died, very suddenly, on July 3.

MAGAZINES AND REVIEWS.

A WRITER, who does not give his name, contributes to the *Antiquary* for July an admirable paper on "Some Mediaeval Closing Rings and Door Knockers." The subject has hitherto received little attention. Had someone with the abilities of an accurate sketcher visited our old churches half a century ago, the memory of many of these interesting objects would have been preserved. They have been swept away, like so much else, to make way for tasteless modern-mediaeval work from some art manufactory. The well-known knocker on the north door of Durham Cathedral, we need hardly say, holds a prominent place. The writer has discovered another of the same character, at Lindsell in Essex, which is called "the brazen head." It does not seem to have ever been appropriated to ecclesiastical use. It was attached to the chief door of an old farmhouse, which became ruinous, and was replaced by a new one, but happily the brazen head was retained. That it is very old we are sure, but as to its precise date we dare not speak positively. Two other knockers are reproduced of which we had not before heard: one from All Saints' Church, York, the other from Adel Church, Yorkshire. They are by far the oldest of the series, and so much alike that we may not unreasonably conjecture them to be from the hands of the same smith. We do not think they are later than the early years of the thirteenth century. Mr. F. H. Haverfield continues his "Notes on Roman Britain." This series will be valuable for reference in all future time, but the present part contains little of interest. As the writer says, "The archaeological record of the last four months contains more of promise than performance." Mr. A. W. Moore's "Further Notes on Manx Folklore" are mainly devoted to fairies, who seem to have been at one time as plentiful in Manx as they now are in Ireland. We seldom notice reviews, but no apology is needed for

our directing attention to Prof. Rhys's remarks on the dying language of Mann. Cornish has already perished, and it seems improbable that Manx should live beyond the present generation. It is very sad that the speech of one branch of the great Celtic race should be killed, to make way for the form of English spoken by the Manchester and Sheffield trippers.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

BLOCH, L. *Griseischer Wanderschmuck. Archäolog. Untersuchungen zu alt. Belieben.* München. 2 M. 50.
GOETHE-JAHNBUCH. Hrsg. v. L. Giger. 16. Bd. Frankfort-a.-M. : Lit. Anstalt. 10 M.
GOSE, H. J. *Souvenirs du Danemark.* Paris : Fiechbacher. 7 fr. 50.
SCHOTT, E. *Bilder aus Nürnberg's Mauern.* Nürnberg : Soldan. 20 M.
TEXT, Joseph. *Jean-Jacques Rousseau, et les origines du cosmopolitisme littéraire.* Paris : Hatchette. 3 fr. 50.

HISTORY, LAW, ETC.

BEITRÄGE ZUR GESCHICHTE VORNEHMЛИCH KÖLN'S U. DER RHEIN-LANDE. Köln : Du Mont-Schauberg. 8 M.
BENZ, R. *Autonomie u. Centralismus in der Gemeinde.* Innsbruck : Wagner. 1 M.
BESWILLWALD, E. u. R. CAGNAT. *Timgad : une Cité africaine sous l'Empire romain.* Paris : Leroux. 10 fr.
BONVALOT, E. *Histoire du droit et des institutions de la Lorraine et des trois Evêchés (813-1789).* Paris : Cotillon. 10 fr.
CUMOET, F. *Textes et monuments figurés relatifs aux mystères de Mithra.* Fasc. III. Bruxelles : Lamertin. 25 fr.
DAUDET, E. *La Police et les Chouans sous le Consulat et l'Empire.* Paris : Plon. 3 fr. 50.
ENDMANN, W. *Die Entwicklung des Beweisverfahrens im deutschen Civilprozeß seit 1898.* Bonn : Cohen. 2 M. 50.
KREBS u. MORIS. *Campagnes dans les Alpes pendant la Révolution, 1794-6.* Paris : Plon. 18 fr.
MEMOIRES HISTORIQUES DE SE-MA TAI-SIEN, traduite et annotées par E. SHAVANNE. T. 1. Paris : Leroux. 16 fr.
OVERMANN, A. *Gräfin Mathilde v. Tuscien. Geschichte ihres Gutes von 1115-1250 u. ihre Reges-en.* Innsbruck : Wagner. 6 M.
RECULUS DES ACTES DU COMITÉ DE SAINT PUBLIC, p. p. F. A. Aulard. T. 8. Paris : Leroux. 12 fr.
SITZUNGSBERICHTER DER ALTERUMSGESELLSCHAFT PIASSIA. 19. Hft. Hrsg. v. A. Bezzenger. Königberg : Beyer. 15 M.
TILLE, A. *Die bürgerliche Wirtschaftsverfassung d. Vintschgaus vornehmlich in der 2. Hälfte d. Mittelalters.* Innsbruck : Wagner. 4 M. 50 M.
URSKUNDENBUCH DER STADT BRAUNSCHWEIG. Hrsg. v. L. HÄNSELMANN. 2. Bd. 1. Abth. Braunschweig : Schwelschke. 12 M.
ZALLINGER, O. v. *Das Verfahren gegen die landschädlichen Leute in Süddeutschland.* Innsbruck : Wagner. 6 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

BAILLON, H. *Histoire des Plantes.* T. XIII. *Amaryllidacées, etc.* Paris : Hatchette. 20 fr.
GOMPERZ, TH. *Griseische Denker.* 4. Lfg. Leipzig : Veit. 2 M.
HERZ, M. *Kritische Psychiatrie. Kantisches Studien über die Störung u. den Missbrauch der reinen speculativen Vernunft.* Tübingen : Prochasko. 3 M. 50.
JAHN, H. *Grundriss der Elektrochemie.* Wien : Hölder. 8 M. 40.
MORAN, J. de. *Mission scientifique en Perse.* T. 3. 2e partie. *Etudes géologiques.* II. *Paleontologie.* Paris : Leroux. 12 fr.

CORRESPONDENCE.

WHAT PEOPLE PRODUCED THE WORKS CALLED "MYCENAEAN"?

Fen Ditton, Cambridge: July 1, 1895.

Since Dr. Schliemann excavated Mycenae, the attention of archaeologists has been constantly fixed on certain kinds of buildings, ornaments, implements, engraved gems and pottery, more or less resembling those found at Mycenae, and hence generally known as "Mycenaean." These objects are found at various and widely distant places. Mr. A. J. Evans's brilliant discoveries in Crete and his masterly paper ("Primitive Pictographs") have riveted the attention of scholars still more closely to the subject. On engraved gems and other objects found in Crete and the Peloponnesus he has found what appears to be undoubtedly a series of pictographic symbols, not allied to Egyptian hieroglyphs, but showing many points of resemblance to the symbols found on seals and other objects from Asia Minor commonly known as "Hittite." To ascertain what people pro-

duced these buildings, gems, and pottery, and used this script, is a question of supreme importance in Archaic Greek history. Any attempt to solve it ought to be mercifully treated.

I propose to see if the ancient writers supply us with accounts of any people which will fulfil the necessary conditions. First, let us enumerate roughly the regions where such buildings and other objects are found.

- (1) Peloponnesus (Mycenae, Tiryns, Argos, Vaphio).
- (2) Attica (Spata, Menidi, Thoricus).
- (3) Crete (building at Knossus, and gems *passim*).
- (4) Thessaly (Volo).
- (5) Boeotia (Orchomenus).
- (6) Thera.
- (7) Asia Minor (sixth city at Hissarlik, Pitane in the Aeolid).
- (8) Egypt (Kahun, Tel-el-Amarna).
- (9) Rhodes.
- (10) Cyprus.
- (11) Italy (Signia in Latium).

We want a people whom we can prove from ancient authorities (1) to have occupied all these places, (2) to have used a form of script in Peloponnesus intelligible to people living in Asia Minor.

Let us start with Crete. It is a fairly limited area, and in Homer (Od. xix. 177-80) we get an exhaustive list of the races inhabiting it:

*ἐν μὲν Ἀχαιοῖς,
ἐν δὲ Ἐτεόκρητες μεγαλήποτες, ἐν δὲ Κύδωνες,
Δωριέσις τε τριχδύκες, διοῖ τε Πέλασγοι.
τοῖσιν ἐν δὲ Κυνωσσος μεγάλη πόλις· ἐνδέ δὲ Μίσως,
καὶ τ.λ.*

It will be admitted that it is one of these five peoples who produced the Mycenaean works found in Crete, and it will also be admitted that it was the same race which produced the same kind of object in Greece Proper, and elsewhere.

We may at once eliminate the Cydones and Eteocretes; for it is absurd to suppose that either of those peoples were ever dominant over a wide area of Hellas. The Achaeans, Doriens, and Pelasgi are left.

The testimony of antiquity (Herod. i. 56, 57; Thuc. i. 3) is clear that neither Doriens nor Achaeans ever held Attica. Again, the evidence is equally strong that neither of these races held Orchomenus in Boeotia. The Achaeans and Doriens thus fail to fulfil the necessary conditions in two very important points.

The Pelasgi are now left alone. Taking the places enumerated above as possessing "Mycenaean" objects, in regular order, let us see if there is evidence for each of Pelasgic occupation.

1. Peloponnesus.—Ephorus (Strabo, 221) said that the Pelasgi were Arcadian in origin, and that Peloponnesus was generally called Pelasgia. They occupied Mycenae.

The ancient kings of Tiryns, such as Proetus, brother of Acrisius of Argos, were Pelasgians. Aeschylus (*Supp.* 1008, &c.) calls Argos "city of the Pelasgians," and applies the name Pelasgus to the king of Argos.

2. Attica.—Herodotus and Thucydides (*loc. cit.*), and many others, assert that the inhabitants of Attica from all time had been Pelasgians. An ancient wall at Athens (Thuc. ii. 17) was called Pelasgic.

3. Crete.—Daedalus, an Athenian, and therefore Pelasgian, was employed by Minos, king of Knossus, to build the Labyrinth; according to Homer, he made a dancing-place for Ariadne. In Od. xix. 180, if we read, with many MSS. and Eustathius, *τοῖσιν*, Knossus is made a city of the Pelasgi. In Arcadia, home of the Pelasgi, we have towns called Gortys, and Tegea. In Crete we find two towns of the same names.

4. Thessaly.—A district of it was called Pelasgiotis, otherwise the Pelasgic Argos, (Strabo, 221). Homer mentions both Pelasgi who had once dwelt at Larisa, and others who had dwelt in Pelasgic Argos.

5. Boeotia.—Orchomenus was the seat of the Minyans. They came there from Pelasgiotis,

in Thessaly, and are generally held to be a Pelasgian tribe. The name Orchomenus is also in Arcadia (Pelasgic).

6. Thera was colonised by the Minyans (Herod. iv. 146 *seq.*).

7. Asia Minor.—Strabo (221) quotes Homer as showing that *ἐν τῷ Τρωῳδίᾳ* there were Pelasgi living as neighbours of the Kilikes, and he also says that Lesbos was called Pelasgia. Dororus came from Arcadia.

8. Egypt.—Aeschylus (*P. V.* 855 *seq.*) makes Io (daughter of Inachus, King of Argos, who is a Pelasgian) plant a settlement by her son Epaphus in Egypt (*Νεῖλον πρός διπλῷ στράτῳ καὶ προτεχόμενοι*). From this settlement in later years came the suppliant Danaides to Argos, claiming protection of kindred.

9. Rhodes.—Danaus founded Lindus.

10. Cyprus.—There were Arcadians in Cyprus; the Cypriote and Arcadian dialects are closely related.

11. Italy.—Herodotus (i. 57) speaks of Pelasgi dwelling "above the Etruscans." Virgil (Aen. ii. 83, viii. 600) mentions the Pelasgi, and Servius (*ad loc.*) says they dwelt in Etruria and Latium. They likewise dwelt in Epirus (Dodona was their ancient shrine), but I can not find that any Mycenaean objects have as yet been discovered there.

The Pelasgi thus fulfil one of the necessary conditions.

Now the question of writing. In one famous passage of Homer (*Il. v.* 168), and one only, have we a reference to writing of any kind. The *σήματα λυγρά*, the baleful pictographs (to use Mr. Evans's term) inscribed in a double tablet, sent by the hands of Bellerophon from King Proetus to the King of Lycia. We have already seen that Proetus is a Pelasgian of Argos. Here is a Pelasgian using some form of script; and that script can be read and its meaning understood in Asia Minor. Is not our second condition fulfilled?

I know that there are very many important points to be discussed, and these I shall treat at greater length elsewhere very soon.

WILLIAM RIDGEWAY.

THE INSCRIPTIONS AT CAREW, FETHARD, AND BAGINBUN.

London: July 3, 1895.

During the controversy which raged in the ACADEMY towards the end of last year as to the meaning of the inscriptions at Carew, in Pembrokeshire, and Fethard and Baginbun, co. Wexford, I felt, like an old Rugby football player looking on at a scrimmage, inclined to go in and hack vigorously; but on the whole I thought it better to "lie low" until I was in a position to effectively bruise the shins of some of the players, and put some of them *hors de combat*. Of course, omelettes cannot be made without breaking eggs, so that I hope none of the correspondents who made such terribly bad shots at the significance of these inscriptions will be annoyed when they find how far their enthusiasm has led them astray.

Through the kindness of Col. P. D. Vigors, I have now been able, in company with a mutual friend, Mr. Edward Owen, to examine accurate copies of the three inscriptions placed side by side; and the result we have arrived at is that the Fethard inscription has been copied from the one at Carew, and the one at Baginbun from the one at Fethard. With one or two exceptions, all the abnormal forms of letters are the result of successive copies by persons ignorant of the meaning of what they were transcribing, on the principle so admirably explained by Mr. H. Balfour in his *Evolution of Decorative Art*.

To Mr. R. A. S. Macalister must be given the credit of having noticed the marked

resemblance, almost amounting to identity, of the three inscriptions, in his letter published in the ACADEMY of November 10, 1894; but he does not show the connexion between all three, or the order in which they were copied. What I wish to prove now is: (1) that the Carew inscription is the oldest, because the letters, taken as a whole, are of the well-known type of Hiberno-Saxon minuscule; (2) that the Fethard inscription is the next in order of age, because the letters are very nearly of the same shape, except the *t*'s, which have a curved horizontal stroke at the top like those of the thirteenth or fourteenth century *C*; and (3) that the Baginbun inscription is the last of the series, because all the deviations from the original are still more exaggerated, so much so that in many cases they have assumed the appearance of Greek letters.

I will now make a few remarks on each of the three inscriptions. Prof. Rhys reads the Carew inscription

m a r g i t
e u t r e
c e t t f . . .

and interprets it to mean *Margiteut Recet fecit*, or "Meredy of Rheged made it" (see *Archæologia Cambrensis* for July, 1895). Having carefully examined the stone itself, and also a cast, rubbing, and photograph, I have no hesitation in saying that this reading is correct, the only possible doubt being as to the meaning of the last two letters of the third line.

The Fethard inscription has the same number of letters as that at Carew: namely, six in the first line, five in the second, and six in the third. The only additions are two horizontal strokes — at the end of the second line, and a point or full stop on each side of the fourth letter of the third line. The chief variations from the shapes of the original letters are the curving of the horizontal strokes of the *t*'s, the conversion of the two *r*'s into mongrel *ø*'s, and the prolongation of the terminations of the vertical strokes of the *i* in the first line and the *u* in the second. The *g* in the first line is made like the figure 3.

In the Baginbun inscription the following characters are added: namely, a *z* at the beginning of the first line, an *I* or *i* at the beginning of the second line and a *z* at the end of it, and a letter like the Greek *λ* (only reversed) interpolated between the two *t*'s in the third line. The chief variations in the shapes of the letters are the conversion of the *e*'s into letters like the Greek *ε*, and the *t*'s into *ø*'s. The *g* in the first line is still further distorted from its original shape than in the Fethard inscription, so as to resemble an equilateral triangle and a circle combined, and the *i* and *t* are conjoined. The *c* at the commencement of the third line has been converted into a *ø*.

I think it is now clear that neither the Fethard nor the Baginbun inscriptions are forgeries, but the former a thirteenth or fourteenth century copy of the ninth or tenth century inscription at Carew, and the Baginbun a still more illiterate and probably later copy of the Fethard inscription. It still remains to be shown why and by whom these copies were made. The name *Margiteut* of the Carew inscription, which occurs in the Book of Landav (pp. 125 and 270) and the "Nennian Genealogies" (Arch. Camb., 5th ser., vol. ix., p. 64), may give a starting-point for the investigation, which it is to be hoped some of the Irish antiquaries will follow up.

If the views put forward in this letter are correct, what are we to say of Mr. W. de Gray Birch, F.S.A., who, by some palaeographical *hocus pocus*, transforms the *Margiteut* of the Carew inscription into *Maquy Gilteut* = "the son of St. Iltyd" (Jour. Brit. Archaeol. Assoc. for

1885, p. 405); of Lord Southeak, who evolves Larry O'Phail of Fethard out of the Baginbun inscription (ACADEMY, October 13, 1894); of the Rev. E. McClure, who turns it upside down and sees in it a prayer for the soul of Forcus Boichil (ACADEMY, October 13, 1894); of Bodley's Librarian, who trots out his march-stone theory once more to explain everything; or, lastly, of the late G. V. du Noyer, who concluded that the Fethard inscription was in Norman-French because *git* = "lies here" occurs at the end of the first line?

J. ROMILLY ALLEN.

THE KELTIC ROOT "AB."

Bodleian Library, Oxford: June 26, 1895.

The standard authority on Keltic etymology is of course, Stokes's *Urkeltischer Sprachschatz* (translated and edited by Bezzenger, 1894). That gives the Keltic root *ab*, "to flow," with two Keltic derivatives, both meaning "river." The first of these is *abonā* or *abannā*, appearing in Gaulish and British as *abona*, in Irish *abann*, Welsh *afon*, Cornish *auon*, Breton *auon* and *aven*. The second is *abu*, represented only by Irish *aub*. But no relationships with other Aryan languages are suggested, except with Sanskrit *ā-m-bu*, "water" and Latin *annis*, both of which are queried.

I suggest that this root may represent one which appears in the Greek *ἀβείνειν*. Fick (*Wörterb.* ii. 1876 ed., p. 33) treats the root of *ἀβείνειν* as Graeco-Italic *ib*, *eib*, whence he derives also *ἀβεῖνη*, "water-bucket"; *ἀβεῖνη*, "water-plug"; *ἀβεῖνη* (quasi "juicy"), "a piece of meat from the back of an ox's neck," and Latin *aber* for *ober*. But he gives no other relationships. For a parallel to the difference of vowel I need go no further than Stokes's equation of the Keltic *<P> ar* "to seek," with Gr. *εἰπεῖν*, *εἰπεῖν*, *εἰπεῖν*. But that is a case of "compensation lengthening," and Prof. Wright points out to me that this is not known to occur except before a liquid. Whether it be possible to equate *ab* with *ἀβείνειν* — or our "ebb" with either of them — I must leave to professed phoneticians.

In most of the Keltic forms above quoted, the consonant in *ab* has obviously suffered aspiration. Even the *b* in the Irish forms does not prove the absence of aspiration in them, because the aspiration of *b* was constantly left unindicated in O.Ir. And I propose to consider the hitherto unexplained Welsh words *dafnu*, "to drop, to trickle," and *dafn*, "a drop" (O.W. *dafyn*), as compounds of this stem with the preposition *do* (*di*) = *ad*, which in O. Welsh suffers elision before a vowel (Zeuss, p. 904).

I have maintained in a former letter, and still do so, that *davent* in the name of the town *Daventrei* is an abstract or collective substantive from the stem of *dafnu*. But the Rev. Edmund McClure has since proposed to take it as *d-avent* = "two rivers."

He says that "Dou (masc.), Diu (fem.) = two, was used to make compound place-names." But he gives no instance of the elision of the vowel, nor does Zeuss (p. 315), whether in Welsh, Cornish, or Breton.

He says that *Davenham* is "at the junction of . . . the Dane and the Weaver. . . . The modern name Dane was formerly *Daven-*, and seems to have been used as a designation of the two united streams." It is the usual thing for the river formed by the junction of two streams to bear the name of one of them, and the fact (assuming it as such) that one of these two streams was called *Daven* proves pretty plainly that the name does not mean "two rivers." The Domesday name of the village, *Deveneham*, suggests that the river (which is shallow above the junction) bore the Keltic

fountain-name *Dēvōnā*, "sparkling" (see Holder).

He says that *ry* "is a common representative, in English place-names, of the Anglo-Saxon *rīth* = stream," which "is found in North Frisian in the forms *ride*, *rie*." But why should the English, if they named *Daventrei* after a native river *Davent*, call it *Davent-rīth* and not *Davent-ham*? And, we are told, "in Cymric names *rīgd* = a ford." But was there a ford of two streams at *Daventrei*? And what is the evidence that *rīth* or *rīgd* could become *rei* in *Domesday*?

Mr. McClure makes one most singular mistake. He says: "In Holder's *alt-Celtischer Sprachschatz* we have, under the place-name *Avent-icu-m*, the statement that it is derived from the name of the goddess of springs, *Avent-iā*." Holder says "*Avent-icu-m* nach Zeuss von *stamm amento-*, *hat von G. Aventia den namen erhalten*." He gives "*av-ento-* as allied to certain Keltic words meaning "just," and adds "*av tueri, protegere; davon abgeleitet Avent-ia, Avent-icu-m*." And of the goddess *Avent-iā* he says "*Elvet. G., schutzgöttin von O. Avent-icu-m, — eine "Iustitia"?* eine quell-göttin der fontaine des *Buydères* bei *Donatyre*." In short, he only says that she was the goddess of a particular spring, suggests that her name means *Justice* (? cf. Mrs. Gamp, "Drink fair, wotever you do"), and derives it not from *ab*, "to flow," but from *av*, "to protect."

And yet, when one finds that the only other instance of this spring-goddess's name is the (fourth century?) name of a river in North Italy, can one help suspecting that it is derived from a root *av* or *au*, "to flow"?

One looks down *Av-* in Holder, and finds the British river *Abr-avannus* (second century); the Gallic town-name *Avaricum* (Caesar), derived by Zeuss from the name of the river *Avara*; and the Spanish river *Avo* (first century). From this last we get *Avobriga* and the *Avobrigenses*, and the chronology of their forms is remarkable. Pliny (4, 112) gives us *Abobriga*, but an inscription of A.D. 79 (CIL. ii., 2477) has *Abobriges*, Ptolemy (second century) has *Avōspīra*, and an inscription (C. I. L. ii., 4247) has *Avobrigensi*. And the natural inference is that the *ab* in this name began to be aspirated into *av-* or *au-* as early as the first century.

It may, of course, be suggested that Pliny's text has suffered corruption from the common scribal substitution of *b* for *v*, and that all the words I have cited are from a separate stem. Stokes, indeed, gives "*avo-s, avā, avaro-s*" = "river," comparing Gallic *Avos* and *Avara*, Breton *Ava*, and Sanskrit *avāni*, "stream." But in either case there is nothing to prevent the existence of a stem written in Latin as *avent-* or *auant-*, and I had imagined such a stem before reading Mr. McClure's letter. But I regard it (like the compound *davent*) as abstract or collective rather than directly participial, since neither Zeuss nor Brugmann seems to give direct participial value to *-nt-* in Keltic.

I lately derived *Bannauenta* from the stems of Welsh *ban* and *dafnu*, as if "Spring Hill." This was open to the objections: (1) that I cannot prove the dropping of the thematic vowel in *benn-o-* as early as, say, A.D. 300; and (2) that I cannot prove assimilation of *nd* into *nn* (or dropping of *d* after *nn*) so early as that.

My example of *Cob-nertus* = *Cobo-nertus* has not been challenged; but Mr. Haverfield tells me that its appearance in Britain is only on pottery, and I admit that the pottery was probably imported from Gaul: Gaulish pottery frequently bears that name. I suspect also that *Lundinium* = *Lunodinium*, from *luno-* = "sheep," and a stem = Irish *dinn*, "hill," that the rising ground from *Thames-side* to

Islington was a sheep-down, and that the city derived its early commercial importance from wool-trade. But I cannot prove this, nor can I prove the early assimilation or dropping of *d* after *n*; and, as the most probable derivation is that which requires fewest concessions of doubtful points, I now take Bannauenta to = Bann-auenta, meaning, of course, "Spring Hill" as before. This gets rid of (1) the difficulty as to a *d*; (2) the difficulty of the suppression of a thematic vowel—for its loss is accounted for by elision before another vowel.

It may be well to point out an objection to dividing the name as if = Banna-uenta. It is that I find no Keltic derivation for *uenta*. The Uents which we have in Uenta Belgarum, Uenta Icenorum, Uenta Silurum is, I am sure, not Keltic at all, but a rustic Latin word for "market," either for *uendita* or for *uēnta*, from the same stem as the supine *uēn-ūm*. Both *uenda* and *uenta* will be found in Ducange.

But there is another name in the British part of the *Itinerary* which ends in *-uenta*—namely, Chanouenta (481). The *Notitia Dignitatum* (the British part of which, I understand, is supposed to be not much later than 290) calls this Glannibanta (Oe. xl. 52). It is quite clear that the initial *G* is right (the short-tailed uncial letter was easily misread as *C*), and that the first part of the name = Welsh *glann*, *glan*, "a bank," which we get in the name of another Roman station in Britain, Amboglanna, rendered by Stokes-Bezzenberger (p. 120) as = "die zwei Ufer," "the two banks," or (as I greatly prefer) "Ufer des Stromes," "Riverbank" (p. 17).

The parallel between these two names seems close. Bann— a stem which once compounded as *Benn-*, Glann— apparently a stem *Glenno-*; and in each case the thematic vowel, supposing it to have been still used at the date when Rome adopted the names, is elided before a following vowel. The uncertainty as to that following vowel in the case of Glannibanta, *alias* Glanuenta, is due to its being unaccented: indeed, there is also the suggestion of an *a* in the various reading Cantuenti (for Cantiuenti) of the Ravenna geographer's corrupt form. The variation in the same name between *ant* and *ent* is paralleled in Bannauenta and Bannauantia, and is explained when we see that in Old Welsh abstract substantives are found in *-eint*, suggesting earlier *-ent*, as well as in *-ant* (Zeuss, pp. 844-5). The uncertainty in the same name between *b* and *u* is due either to the confusion between the values of those two Roman letters, which by the third century was "complete" (Lindsay, *Latin Language*, p. 49), or else to the root *ab* beginning to pass into *av* between vowels.

In fact, while Bann-auenta meant Spring Hill, Glann-ouenta meant Spring Bank.

Stokes-Bezzenberger (p. 120) also cite a Gaulish place-name Glanna-tena. This should be Glannateua (modern *Glandèv*), and I divide it as Glann-at-eua = "town of the bank-dwellers." It was on the bank of the Var, which eventually flooded the inhabitants out.

E. W. B. NICHOLSON.

"THE CENTENARY BURNS."

Causewayside, Edinburgh: July 6, 1895.

Permit us to take advantage of your columns to say, with reference to our new edition of the poetry of Burns, that, as the editors' object is to purge the existing text of as many errors as possible, we shall be greatly obliged to all owners of original MSS. who will communicate with us, with a view to comparison and collation.

T. C. & E. C. JACK.

SCIENCE.

SOME ENTOMOLOGICAL BOOKS.

The Lepidoptera of the British Islands. By Charles G. Barrett. Vol. II. (L. Reeve & Co.) This second volume deals with the two first groups of moths, the Sphingidae and the Bombycidae. As with the former volume, which treated of butterflies proper, the characteristic feature of the work is the amount of attention given to the preparatory states of the insects, to their varieties, and to their habits and localities. In fact, the author, as one of the editors of *The Entomologist's Monthly Magazine*, has here brought together an amount of information on these subjects which must always remain valuable. Specially interesting are some of the statements about the moths of the fens, which are sharing the fate of the Great Copper. For example, *Laelia caenosia*, once so abundant at Wittlesea Mere and Wicken Fen, seems to have become extinct since 1880. In this case, the curious thing is that human extermination does not appear to have been the cause; for the mode of capture, by powerful attractive lamps, was effectual only in the case of males. The author conjectures that, from long isolation, the constitution of the local race broke down. Of *Macrogaster arundinis*, too, we are told that the female rarely comes to the lamp; but this species shows a tendency to spread through Cambridgeshire, since its original home has been drained.

Nola albulalis is only known in this country in a single wood in Kent, where (as might be expected) constant persecution has made it very scarce. On the other hand, we occasionally hear of a rare species becoming more common. *Callimorpha Hera* has a curious English record. Though common in the Channel Islands, and, indeed, over most parts of the world, only isolated specimens—either immigrants, or introduced in some accidental way—had been taken in England down to 1881; whereas from that time to the present it has been found year by year, and apparently in increasing numbers, over that part of Devonshire extending from Exeter to Teignmouth. A remarkable fact, of a different nature, may be mentioned about *Sphacelia apiformis*. Not only has this moth an extraordinary general resemblance to a hornet; but it also has the habit, when approached, of raising its abdomen in a threatening manner, as though ready to sting. We need hardly say that it is perfectly harmless, and that this habit is merely part of the protective mimicry natural to the species. Finally, we may add that *Halias prasinina*—like the better-known Death's-Head—possesses the power of making a squeaking noise, of which no satisfactory explanation can be given.

MESSRS. TAYLOR & FRANCIS have issued, in the series of "Fauna of British India," the third volume of *Moths*, by Mr. G. F. Hampson. It concludes the Nootuidae, and also contains the comparatively small and allied families of Epicopidae, Uranidae, and Epiplemidae, and the large family of Geometridae. Mr. Hampson has thus dealt with thirty out of the thirty-four families under which he classifies the moths of British India. He still hopes that he may be able to bring out a fourth volume, devoted to the Pyralidae, including the Phycitinae—a group of moths which, owing to the ravages committed by many of the species among forest trees, corn, cotton, and tobacco, is of more importance than any other, except, perhaps, the silk-producing ones—and also containing an appendix bringing the rest of the work up to date. The three remaining families are left for separate publication by Lord Walsingham, who has the

whole of the material in an advanced state of preparation. We may mention that the present volume has a useful list of the principal works quoted in the synonymy. The entire series of "Fauna of British India" is now, we believe, completed according to the original scheme, except for a third volume of *Birds*, which has been undertaken by the general editor, Mr. W. T. Blanford, since Mr. Oates's return to India.

Finally, we may mention that Mr. Lionel de Nicéville has published in the *Journal of the Asiatic Society of Bengal* for 1894 (London: Kegan Paul & Co.) another of his admirable series of papers on "New or Little-known Butterflies from the Indo-Malayan Region." The total number of species here described and figured is 47, not a few of them from unique examples. There are in all eight plates, beautifully reproduced in chromolithography from drawings by a native artist. Of the novelties, we must be content to mention one or two. Mr. de Nicéville claims to have discovered a new genus, in a single male specimen captured in Bhutan, to which he has given the name of *Listeria dudgeonii*, from the capturer and the person who first noticed it in his collection.

"The butterfly is so different from all others known to me, in shape, markings, and sexual characters, that I can compare it with none. It remotely reminds one of *Thecla frivaldszkyi* (Lederer) and allies, in the markings of the underside; but the coloration of the underside the truncated apex of the fore-wing, and the 'male marks' are wholly dissimilar."

There is also a gynandromorphous example of a fritillary (*Argynnis niphé*), which was bred by a lady near Patna. It has the right-hand pair of wings masculine, the left hand pair feminine, with some trifling irregularities. Gynandromorphous butterflies are so rare that Mr. de Nicéville, in all his experience, has met with only one other example in India, though three or four more have been described by Westwood and other entomologists.

PHILOLOGICAL BOOKS.

DR. KARL BREUL has published a very useful *Handy Bibliographical Guide to the Study of the German Language and Literature for the use of Teachers and Students of German*. (Hachette.) It includes not merely works relating to the German language and literature of all periods and dialects, but also a selection of such works on Germanic and Indo-European philology, German history and antiquities, and the science of literature in general, as are likely to be useful to the student of German "philology" in the widest sense of the term. Books that are entirely superseded, whatever their historical importance, are designedly excluded. Dr. Breul is sparing of critical remarks; but works specially intended for "beginners," for "advanced" students, or for "popular" reading, are distinguished by the letters *b*, *a*, and *p*, prefixed to the titles, while the letter *c* (for "caution") designates those which are either partially obsolete or which advocate theories that are still matters of dispute among scholars. At the end of the volume are lists of the abbreviations and of the symbolical marks commonly met with in German philological books, and several blank pages for Addenda. Dr. Breul deserves great credit for the remarkable thoroughness and accuracy of his work. Some oversights must inevitably occur in a first edition, but those which we have been able to detect are of trivial importance. In the list of symbols the sign (:) is explained only in the sense "rhyming with"; its equally common use to signify "related to" not being mentioned. The name of Notker appears by mistake in the index of "Authors," not in the index of

"Subjects," as the plan otherwise followed would require. Mr. Stallybrass's translation of Victor Hehn finds a place in the bibliography, but his translation of Grimm's *Deutsche Mythologie* is not mentioned. Dr. Breul's English is generally excellent; the only slips we have discovered are the rendering of *urindogermanisch* and *urkeltisch* by "originally Indogermanic" and "originally Celtic" on p. 24, and the description of Paul's *Grundriss* as "a fundamental work"—an expression which an Englishman would hardly have used.

We have received the first number of a work entitled *Grundriss der Iranischen Philologie*, edited by W. Geiger and E. Kuhn. (Strassburg: Trübner.) It is planned on much the same lines as the similarly named works on Germanic and Romanic philology issued by the same enterprising publisher, and the list of contributors includes the names of nearly all the most distinguished Iranian scholars living. This first part, which contains 160 pages, includes an article headed "Vorgeschichte der Iranischen Sprachen," and part of another on the Avestic and Old Persian languages, both by Chr. Bartholomae. The former will be interesting to others than Iranian specialists, as containing an exposition of the author's views with regard to primitive Indo-European phonology, which, so far as we are aware, have hitherto been made known only fragmentarily. The introductory article, on the history of Iranian philology, by Dr. E. Kuhn, is not yet published. The Middle Persian language is to be treated by Dr. C. Salemann, "Modern Persian" by Dr. P. Horn, and the remaining modern dialects by Profs. Geiger, Socin, Hübschmann, and Zukovskij, and Dr. C. Salemann. The section on the literature will be written by Profs. Geldner, Nöldeke, and Ethe, Dr. J. Marquart, and our countryman Dr. E. W. West. The section on "History and Culture" is to include articles on the geography and ethnography of Iran by the two editors, on Iranian history by Prof. F. Justi and Dr. P. Horn, on the Iranian religion by Prof. A. V. W. Jackson, and on numismatics and kindred subjects by Dr. F. K. Andreas.

CORRESPONDENCE.

"VIRGO CONCIPIET."

Reform Club, London: July 10, 1895.

Further Palestinian support for Philo's references to parthenic conception is supplied in the Testament of Issachar. Philo informs us that Rachel did not derive seed or fertility from any creature, but from God Himself (*Allegories*, lxiii.). And Issachar comments as follows on the affair of the mandrakes.

Because Leah relied on the ordinary means of conception instead of on God, whose means are unlimited, therefore she was punished by having two children instead of four. And because Rachel, on the other hand, surrendered the ordinary means, and even gave up the love-charm as an offering, therefore God gave her what Leah lost. "Two children shall Rachel bear, for she hath refused company with her husband, and hath chosen contingency."

F. P. BADHAM.

SCIENCE NOTES.

THE programme has now appeared of the long excursion of the Geologists' Association, which this year will be to Belfast and the coast of Antrim, during the week beginning on July 29. The director is Mr. A. McHenry, of the Geological Survey of Ireland. On July 30, the Mourne Mountains will be visited, in conjunction with the Belfast Naturalists' Field

Club; and on August 3, the Giants' Causeway. A pamphlet dealing with the geology of the country will be issued shortly, with a large map and other illustrations. Among the books recommended for the excursion we notice some on art, antiquities, and folk-lore.

THE Midland Union of Naturalists have awarded their Darwin medal to Mr. Walter E. Collinge, of Mason College, Birmingham, for his researches on the cranial nerves and sensory canal system of fishes.

A NEW gallery, devoted exclusively to ethnography, has recently been opened in the Corporation Museum at Liverpool, of which Dr. H. O. Forbes is the director. The African, Papuan, and New Zealand sections are specially rich, while those for Mexico, Peru, and Patagonia also contain some objects of great interest.

THE annual meeting of the French Association for the Advancement of Science will be held at Bordeaux from August 4 to 9, under the presidency of M. E. Trélat.

PHILOLOGY NOTES.

THE Académie des Inscriptions has awarded the prix Volney to Prof. Wilhelm Thomsen, of Copenhagen, in recognition of his successful decipherment of the Yenisei inscriptions.

At a meeting of the Palaeographical Society, held on July 1 at the British Museum, Mr. E. A. Bond, C.B., president, in the chair, it was agreed that the society should be dissolved. Established in 1873 by Mr. Bond and Sir E. Maunde Thompson, for the purpose of providing materials for the study of palaeography, it has now issued upwards of 550 facsimiles of MSS. and inscriptions; and its object has therefore been successfully achieved. Out of the balance of £10, it was resolved to print for the members, in a handy form, classified lists of all the plates; and, in order that incomplete sets may be made up, the remaining stock is to be kept for four years, the hon. treasurer, Mr. G. F. Warner, being moreover empowered to sell either complete sets or separate Parts at subscription price, and to give away superfluous Parts to libraries and institutions. If the society should be resuscitated, or another of kindred aims should be established, before July 1, 1899, any funds in hand are to be transferred to it; otherwise further provision is made for their disposal.

THE Cambridge University Press has ready a second edition of the first volume of Dr. Swete's "manual" Septuagint, incorporating the results of Dr. Nestle's collation of the Roman photograph of Cod. B, and of fresh collations of Tischendorf's facsimiles of Codd. D, E, together with corrections communicated to the editor by Dr. Ceriani and other correspondents. A sheet containing lists of these changes can be obtained from Messrs. C. J. Clay & Sons, Ave Maria-lane, by purchasers of the first edition.

REPORTS OF SOCIETIES.

VIKING CLUB.—(Friday, June 14.)

THE REV. A. SANDISON, president, in the chair.—Mr. Albany F. Major, hon. sec., read a paper on "The Vikings: A Brief Survey of their Cruises, Conquests, and Colonies." After pointing out the impossibility of giving anything beyond a mere outline of the subject in a single paper, the lecturer urged that the movements of the northern sea-rovers in the early part of the Christian era should be regarded as a whole, and that their character and importance could not rightly be estimated unless we included in them the conquest of Britain by the English. In race, language, and religion the Anglo-Saxons were closely allied to the Danes and Northmen of later times, and their mode of warfare was the same. All the evidence

we have goes to show that the nations dwelling round the shores of the Baltic and North Sea were originally one race, though split up into many tribes. The early naval attacks upon Britain in the time of the Roman dominion began towards the close of the third century, and may have originated in the daring voyage of a body of Franks from the Black Sea to the shores of the North Sea in the reign of Probus. Possibly settlements were made, on what the Romans called the Saxon Shore, even before the landing of Hengest and Horsa in Thanet, usually assigned to A.D. 449. The thorough nature of the conquest of Britain was a very marked feature, and no adequate cause for the wholesale migration that occasioned it was apparent on the surface. The conquerors of Britain seemed to have kept up constant intercourse with their kindred in their old homes; and we find a foray of Chocilaicus, a Danish chief according to Frankish chroniclers, recorded in Beowulf, where he appears as Hygelac. This is noteworthy, as it fixes the date of Beowulf as after A.D. 515, the date of the raid of Chocilaicus, and adds to the presumption that the poem itself is mainly historical. For two centuries or more after the conquest of Britain the North was quiescent, largely occupied with tribal wars, if we may trust Saxo Grammaticus and other northern authorities for the period. The attack upon the Saxons by Charlemagne appears to have aroused this sleeping energy anew, probably owing to the fact of the defeated nation seeking shelter with their northern kinsmen. A war between the emperor and Godfred, the Danish king, was only stopped by the death of the latter and the retreat of the Danes. The Saxons were compelled by Charlemagne to accept Christianity at the sword's point, and this would help to account for the fury with which the Northmen waged war on the Christian faith. The lecturer then sketched the principal routes followed by the Vikings and the main outlines of their raids and conquests in the Scottish islands, Ireland, the continent of Europe, and England, where the sons of Ragnar Lodbrok made a determined attempt to subdue the kingdom. Alfred the Great was finally compelled, at the Peace of Wedmore, to recognise the rule of the Danes over the northern half of the country. The conquests of the Northmen in Russia and their attacks upon the Eastern Empire were also briefly recorded. For these early expeditions we have chiefly to rely on the accounts of foreign chroniclers. But at about the time of the Peace of Wedmore the kingdoms of Norway, Sweden, and Denmark became united under a single ruler. This led to a change in the character of the Viking expeditions and in the position of their leaders, and to a record of their exploits being now often found in the historical and other Sagas of Iceland. The colonisation of Iceland dates also from this period, and upon it followed the discovery of Greenland and America. Two colonies were established in the former. Of this later Viking period the two most noteworthy features are the settlement of Rolf in Normandy and the conquest of England by the Danes. The exploits of exiled princes and Icelandic warriors, such as Eric Bloodaxe and Egil Skallagrimsson, in England in Athelstan's reign, and of Saint Olaf in the same country at the time of the Danish invasion, are also typical features of the time. The growth of national feeling and spread of Christianity also distinguish this from the earlier periods. The rise of a Viking republic at Jomsburg, in the Baltic, affords a curious parallel to the consolidation of the kingly power in the northern lands. The last great attack of the Northmen on England was its invasion by the Norwegians under Harald Hardrad in 1066, when he was defeated and slain at Stamford Bridge. The dominion of Norway over the isles of the north and west of Scotland endured much later, but received its death-blow when King Hacon was defeated at Largs in 1263. The Isle of Man remained independent for some years later, and has retained its Norse constitution down to the present day, while the Norse kingdoms in Ireland lasted practically till the time of the English conquest. A brief mention of the crusades undertaken by Norse kings and earls, and a description from the Orkneyinga Saga of a typical Viking chief, Svein

Arleifsoon, led to an account of the decay of the Viking spirit, and the degradation of warriors into mere pirates. Christianity and the growth of powerful nations not plunged in constant strife were the main causes of the change, for which parallels are to be found elsewhere. In conclusion, Mr. Major urged that the whole Viking movement should be regarded as the second volume of the history of the invasion of the Roman Empire by the Gothic or Teutonic races, the first volume dealing with their invasions by land. No country had been more profoundly influenced by the movement than England; for each successive wave of Viking adventurers had swept over this country, leaving a fresh Teutonic stratum to help to build up the English nation. Above all, we have inherited their love of and mastery over the sea, and may claim to be the truest representatives of the old Viking spirit. It is fitting, therefore, that the Viking Club, which aims at establishing a centre round which all descendants of the Vikings may rally, should find its home upon English soil. —Mr. E. H. Baverstock said that he was glad to notice the attention bestowed by the lecturer upon the feud between Charlemagne and Godfred. A great war between them was only prevented by the latter being killed whilst hawking—some say by a dismissed servant, others by a natural son whose mother he had abandoned. Charlemagne was intensely disappointed by the retreat of the Danes, and his inability to reach them in their inaccessible forests, and complained that he was not deemed worthy to see "how his Christian arm would have made play with these monkeys." There is also a story of how he was in a sea-coast town when hostile ships appeared. His courtiers discussed their nationality, but the emperor, from the appearance of their vessels, declared without hesitation that they were the Northmen. The rovers, on learning that the emperor was present in person, retreated, fearing to meet Charles Martel, the Hammer, as they had named him. Nevertheless, the emperor burst into tears, and, when asked the cause, said that, though he knew that during his lifetime the empire would be free from their ravages, he wept to think what evils they would bring upon his successors and his people after him. He only survived Godfred four years. The tale of the first landing on the Dorset coast is also very instructive. The Port Reeve, Beaduheard by name, thought the strange ships were merchant vessels, and rode quietly down to collect the harbour dues. But the supposed merchants slew him, took what booty they would, and sailed away. The story shows how peaceful the high seas had been hitherto. Yet four years after Lindisfarne was sacked and its monastery burned with all its treasure of books and MSS. A most fascinating figure is that of Ragnar Lodbrok, and it is a pity that no good translation of his Saga into English has yet been issued. Cruel as was his fate at the hands of Ella, yet we must admit that by his own savagery he had richly merited it, and his sons became the curse of England. The lecturer was wise in not entering upon the establishment of the Norman kingdoms in Naples and Sicily. Each of these was worthy of a paper to itself. Indeed, in such a paper as the one before us, the difficulty was to avoid side-issues; but by rigid adherence to his main facts Mr. Major had produced a most incisive paper, in which he had, as it were, taken his hearers up on to a high mountain and showed them the whole vista of the Viking movement at a glance.—Mr. F. T. Norris said that he could not agree with the lecturer's views as to the loss of their national characteristics by the Normans, or to his estimate of the very small proportion of the population of Normandy that they formed. Even now the descendants of the Normans in France were commonly described by the French themselves as "red-haired," and having well-defined racial characteristics apart from the rest of the population of France. This could not be so if the first Normans in France were only a ruling handful. So, too, when the Normans came to England, they were not so French as supposed: William the Conqueror had red hair, as had William Rufus and a large portion of the Norman nobility. Thierry, in his *Histoire de la Conquête de l'Angleterre*, went too far in his claims for the Gallicisation of both Normans and English. His absurd claims, among something

that was good in his work, had evoked Freeman's counterblast in his *Norman Conquest*. Thierry, for instance, quotes the story of Taillefer riding in front of the Norman army at the battle of Hastings, tossing up his sword and catching it, and singing the song of Roland. This he thinks a characteristically French trait. But readers of the Norse Sagas will recall many similar incidents, and will look on it as a feature eminently Scandinavian. Take, again, the story of Rolf. Called on to kiss the king's foot in homage for the duchy, he refused, and the duty was passed on to each subordinate officer in turn with like result, until the lowest of them was reached. He stooped and took the king's foot; but, as proud as his chief, he scorned to kiss it, and lifting the king's foot too high, overthrew his Majesty. The Frankish Court, we are told, laughed it off as the clumsiness of a Norseman; but the French historian Guizot plaintively comments: "and the monarchy was then too weak to avenge the insult." Mr. Baverstock has mentioned the story of Charles and his surname of "Martel," or "the Hammer," said to have been earned by him from overthrows given to the Normans. But it had recently been shown that this title was a topographical one. This warned us that there was a very great deal of legend about the monkish histories of French doings at this period; and it must be remembered that these were the sources whence was drawn most of the written history of these hated marauders, often the more piously vilified because they were heathens.—Mr. G. M. Atkinson said that, among many subjects mentioned in the paper deserving further investigation, the question of the absence of sail was one. The statements on this point seemed hardly credible, seeing what lengthy voyages the Vikings undertook, and how universal the use of the sail was even among savages. They might cross the Channel with oars, but hardly the North Sea.—The president stated that with regard to the last point he knew as a fact that in Shetland, up to the end of the last or beginning of this century, the fishermen relied only on oars. Yet they used to row out fifty or sixty miles to sea and remain away two or three days. Even when sails were first introduced among them, they only used them when running before the wind. With regard to the Normans, their abandonment of the udal system of land tenure in force among their ancestors, and their adoption of the feudal system with its accompanying military organisation, might be taken as a distinctive feature between them and the Vikings. Perhaps this was what the lecturer had in his mind.—Mr. Major, in briefly replying, said that his point, with regard to the Normans, was that they adopted continental customs, and, above all, continental modes of warfare; and, while one felt able to talk of Canute and his Viking followers invading England, it was straining language to talk in the same way of the Norman knights who followed William the Conqueror. Mr. Sandison had summarised the position, in pointing out that they had substituted the feudal system for their old udal customs.

ANGLO-RUSSIAN LITERARY SOCIETY.—(Tuesday, July 1.)

E. A. CAZALLET, Esq., president, in the chair.—A paper was read on "Goncharov," by Mr. H. Havelock. He first dealt briefly with the facts of Goncharov's life, which was in the main an uneventful one, the most salient fact being his attachment to Admiral Pontiatine's Embassy to Japan, on the occasion of the conclusion of the first commercial treaty with that country. Goncharov's principal works, more especially the "Obryv" and "Oblomov," were then criticised at length, and his theory of the relation of the sexes was dwelt on more particularly. This theory was described as being, that it is not always those who have been guilty of what is technically called "sin" that are most to blame, especially when temperament and circumstances were considered: and that, moreover, what is commonly called morality is after all only one kind of morality, and that those who have failed in it may often retain unimpaired many other admirable qualities, including a strict devotion to duty, and may be in the main pure and good women in spite of a deviation from the path of virtue. This was abundantly

illustrated by instances from "Obryv," in which all the more admirable characters are women of strong passions, while those who are less lovable are those of strict principles, at least in practice. The reader also dwelt on Goncharov's habit of indicating rather than obtruding the results of passion, and compared his reticence in this respect with that of Thackeray, contrasting it unfavourably with the methods of the French realists. He quoted the author's express theory of art, which is, that a moral should be pointed, but not obtruded, in all artistic creations. He summed up his defects as a too great fondness for details, a habit of wire-drawing his matter, and of too profound analysis of sensation. His merits were vividness of portraiture, naturalness, and a great capacity for leading his reader on. He had many resemblances with Thackeray, but could not, on the whole, be classed among the greater Russian writers, though he was not far behind them. He wrote little, always completing his plot and having everything in readiness beforehand, so that the apparent rapidity of his composition was due to the fact that he had merely to put on paper what was already fully elaborated in his mind.—The Rev. E. Smirnov spoke in Russian on Goncharov.—Mr. A. Sykes read an interesting and witty paper on "Russian Humour." — Several Russian delegates at the Railway Congress, which also meets in the Imperial Institute, were present, and spoke in sympathetic terms of the endeavours of the Anglo-Russian Literary Society to render the Russian language and literature more popular in England, and to promote better social and commercial relations between the two countries.

FINE ART.

THE BRITISH SCHOOL AT ATHENS.

At a meeting presided over by the Prince of Wales, which was held on Tuesday in St. James's Palace, it was announced that the Government had promised a grant of £500 for five years, towards the support of the British School at Athens. Subscriptions for the same period were also announced—£25 from the Prince of Wales, £100 from Mr. Ludwig Mond, £50 from Baron Ferdinand de Rothschild, £20 from Mr. Steinkopf, £10 from King's College, Cambridge, £5 from Brasenose College, and ten guineas from Lord Egerton of Tatton; subscriptions for three years—£20 from Christ Church, Oxford, and £5 from Corpus Christi College, Oxford; donations—£100 each from Lord Iveagh, Baron Hirsch, the Hon. Walter Rothschild, and Mr. Pandeli Ralli, and £10 from Lord de Saumarez.

The following letter was read from Mr. Gladstone, addressed to Prof. C. Waldstein:

"I thank you much for your explanations, while I regret to have added so seriously to your arduous labours.

"It gives me great pleasure to learn that, unless prevented by insufficiency of means, it is within the view and intention of the British School at Athens to include within its searches the remains of what has been commonly known as the prehistoric period.

"Of the value and interests of the results belonging to what I may term the classical period it is unnecessary to speak, and it would be impertinent on my part to offer any special recommendations, as they have never been with me the object of more than a general and superficial study. But as, for more than forty years, I have devoted by far the larger part of such leisure as active life has allowed me to the early ages, with which the poems of Homer are everywhere associated, I venture to express an earnest wish and a strong opinion with regard to the exploration of antiquities of the class to which the recently excavated temple of Hera is understood to belong.

"Within my recollection, discoveries in Assyria and Egypt have assumed such an importance as to constitute new branches of science and to bring within the domain of history long chains of important facts which had not previously been

critical of the Homeric poems, of the Iliad and the Odyssey, their significance and their place in a whole series of great works.

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extricated from the chaos of legend. The text of the Homeric poems, the gradually emerging records of the Hittites, and the memorable researches and discoveries of Dr. Schliemann are all found, in their several ways, to stand in marked relationship with these great discoveries, the result of which, as a whole, it appears probable, will be the filling up of a great gap in the history of the human race.

"It seems to be now clearly established that Greece herself offers to us a richly stocked field for the prosecution of these labours, and that the work of Schliemann in the peninsula may only have been the firstfruits of an abundant harvest, such as may be found to form in the aggregate a splendid contribution to the work in progress. We are learning by degrees the great debt which the West in its early days owed to the East, with the methods and channels of the intercourse between them, and we are enabled to trace more clearly than heretofore the operations of Providence in the work of human development.

"The addition of this most promising chapter to the original design of the European Schools at Athens will, I trust, have the effect, not only of stimulating their zeal, but of much enlarging their resources."

THE DER EL BAHARI EXHIBITION.

Not only the inner circle of Egyptologists but the general public will find it well worth their while to pay a visit to Burlington House during the few remaining days that the Der el Bahari Exhibition is to remain open. The objects exhibited at the Society of Antiquaries, coming from the intensely dry soil of the Luxor Desert, display in a singular degree that marvellous preservation which constitutes the main attraction of Egyptian antiquities. Although dating back for the most part to at least 1400 B.C., many of these objects look as though made yesterday, and have all the mysterious charm of things over which decay seems to have no power.

General interest is awakened by the large case on the left of the room, in which are set out a unique series of tools, models, vases, and the like which were marked with Queen Hatchepsu's name ("Good god Ramaka, beloved of Amen in Serui"), and deposited below the foundations of her temple. The mats, which covered them, lie on the centre table hard by. The metal blades of the tools are of bronze, the handles and wooden objects of sycamore, the latter especially seeming miraculously new, considering that they have been buried about 3500 years. This large deposit, the earliest known, was found last February on the extreme south of the temple in a pit with a small recess scooped out on one side. There are fourteen jars of unglazed red ware; ten pots of alabaster, with original covers; fifty wooden models, probably of threshing-sledges; fifty wooden hoes without the usual cross binding, the leathers for which were found in bundles close by; eight large adzes, with bronze blades and red leather binding, wonderfully preserved; eight small adze-handles without blades; eleven stands of basket-work for jars; four bronze blades; a sacrificial knife and an axe. Five fine blue scarabaei of the Queen were found near. This collection, singular in date, size, and character, is perhaps the most remarkable that has ever found its way to London.

The large painted coffins, which show conspicuously at the sides of the room, are notable chiefly for their preservation and the completeness of all the accessories of burial—the beadnets, with genii in blue bead-work on the breasts of the dead; the wooden hawks and jackals, symbols of Horus and Anubis, on guard over the coffins; and the wooden boxes filled with blue *uslabi* figurines at the feet. The mummies in them are those of a priest of Khonsu, his mother and her sister; and all were found together in a pit excavated at a

later period than the Queen's in a corner of her temple, and preserved inviolate to this day by the collapse of the roof above.

In the show-cases are displayed a great variety of smaller objects. In that in the farthest window on the left are scarabs, amulets, &c., of the famous Der el Bahari blue glaze. The inscribed scarabs of the XVIIIth Dynasty, shown here, amount to over 400. The rarest objects in this case are probably an exquisite green frog with red eyes, and the complete blue vase of Princess Nesikhonsu at the back of the case. In the centre of the room, beside Ptolemaic "Canopic" jars and remains of broken up burials of the Saite period, are displayed more specimens of the local blue ware, beads of all kinds, uninscribed scarabs, chessmen, necklaces, and fragments of large vases showing great variety of geometric and floral design.

On the left side, as one proceeds towards the back of the room, the late Coptic breast-cloths should be noted, one with name-label attached. These are especially interesting as affording clear evidence of a survival of the practice of mummification, with all the ideas it implied, far into Christian times. The bronze objects are not very remarkable; but a few specimens of Coptic *ostraka*, selected from over 1000, are of great interest to students of early ritual and church history. One, it may be noted, contains matter bearing with singular appositeness on the controversy as to the remarriage of divorced persons. Much is expected from this enormous find of documents dating from a very early and interesting period of the Coptic Church. A fine coffin-mask in sycamore wood and rare specimens of wooden dove-tails for bonding blocks together on the left side, and an artist's trial piece on the right side, ought to be looked at; and on a small table near the door lies a child's coffin with a pair of baby shoes buried with it. The shoes are cut in two to render them useless to a spoiler, while they would remain as good as ever for the child's use in a spirit world: the parents believed that the child would carry and wear its shoes alternately on its ghostly journey, as they carried and wore theirs (and the *fellahin* does still) on earth. Near the coffin lies another small one, containing a rudely cut witch-doll.

The wall opposite to the door is covered with a large collection of drawings for publication; and it should be observed that these represent the main reason for the excavation of Der el Bahari. The fine reliefs, with which the temple walls are covered, have been revealed, many of them for the first time now, and will be reproduced in annual instalments. The sculptures, constituting by far the largest class of the finds, can only be represented very imperfectly in such an exhibition as this at Burlington House. In former days they would have been ripped off ruthlessly and brought away; now they are left in position, secured and guarded; and visitors to the exhibition will bear in mind that on that account they do not see the tenth part of what the Der el Bahari excavation has actually brought to light.

NOTES ON ART AND ARCHAEOLOGY.

THE celebrated collection of drawings and engravings by the early masters which was formed by the late John Malcolm, of Poltalloch, and deposited in the department of prints and drawings at the British Museum in 1893, has been offered by its present owner, Colonel J. Wingfield Malcolm, to the trustees of that institution at the price of £25,000. The Treasury, on the recommendation of the trustees, have agreed to the purchase, and a vote for the sum required will be included in the supplementary estimates to be laid before parliament.

SIR GEORGE HAYTER'S historical picture of "The Trial of Queen Caroline"—which has been for some time on view at Mr. Vokes's gallery in St. James's-street—is to pass into the custody of the National Portrait Gallery. The picture is a large one, measuring 13 ft. 9 in. by 8 ft., and was painted for the first Lord Doyer. It is an heirloom, and so could not be included in the sale of the Clifden properties. The heads in the picture are nearly all portraits, and its value is greatly enhanced by the key by which it is accompanied.

A COMMITTEE of friends and former pupils of the late Reginald Stuart Poole has been formed, with the view of erecting some permanent memorial of him; and it has been decided to appeal for assistance from all those who have experienced the benefits of his teaching, help, or encouragement. The ultimate form of memorial can only be determined by the response to this appeal; but it is hoped that sufficient subscriptions may be received to provide for a life-sized portrait medallion, or possibly a bust, which might be placed in some building associated with his work. Subscriptions may be sent to the hon. treasurer, Mr. Barclay V. Head, British Museum, or to Mr. Maurice Hewlett, hon. sec., 2, Raymond-buildings, Gray's Inn, W.C.

THEIR will be on view next week, at the South Kensington Museum, a collection of mediaeval French wood and iron work, which has recently been purchased by the Science and Art Department for their museums in London, Dublin, and Edinburgh.

THE annual meeting of the Royal Archaeological Institute will be held next week at Scarborough, under the presidency of the Archbishop of York. The president of the antiquarian section is Prof. W. Boyd Dawkins, and the vice-president is Mr. C. H. Read, of the British Museum. Excursions have been arranged to Bridlington, Whitby, Beverley, Malton, Helmsley, Pickering, and Lastingham.

THE Cambrian Archaeological Association has undertaken to raise a fund for preserving, photographing, and making a survey of the ancient British fortress at Treceiri, in Carnarvonshire, which—though it has suffered grievously from neglect and wanton injury—is the most perfect specimen of its kind now remaining in this country.

THE July number of the *Reliquary and Illustrated Archaeologist* (Bemrose) contains three main articles. Leader Scott gives the first account we have read, illustrated with a plan and photographs, of the Roman Thermae that have recently been excavated at Fiesole, in Tuscany; Mr. Elias Owen collects the surviving traditions of the game of fives, as formerly played in Welsh churchyards; and Mr. Hugh W. Young describes an ancient burial-place discovered in the county of Elgin. The skeletons found were so close together and so numerous that they probably represent the results of a battle. Unfortunately, none of the skulls are sufficiently well-preserved to afford any indication of race, though the stone objects found with them certainly go back to prehistoric times. The most interesting discovery was that of a slab, forming part of a cist, which is inscribed with the symbols of a crescent, mirror, and comb, and (on the other side) with a duck (?) and a fish. This is not the first time that these symbols have been found in connexion with Pagan burials. Among the minor illustrated notices are: two golden objects from South America, recently sold at Christie's; Celtic fibulae worn in pairs, with a chain attachment; excavation of kistvaens on Dartmoor, by Mr. Robert

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Burnand; and a Roman altar at South Shields, which Mr. R. Blair has already notified to readers of the ACADEMY.

MUSIC.

RECENT CONCERTS.

HERR MOTTL gave his last concert on Thursday evening, July 4. With exception of Weber's "Euryanthe" Overture, played so as to give five minutes' grace to late comers, the programme was entirely devoted to Wagner. There was a selection from the last act of "Die Meistersinger." Mr. E. Van Dyck sang "Am stillen Heerd" with life and dramatic power. The choir sang the Shoemakers', Tailors', and Bakers' choruses, though not with sufficient vigour. The second part of the programme consisted of the third act of "Parsifal." In the whole range of dramatic music there is nothing which so imperatively demands the stage as this closing act. In the concert-room it seems, with one or two exceptions, hopelessly dull. Those who have seen it at Bayreuth may, while listening, indulge in the pleasures of memory; but to others who have not been thus privileged, much of it can have no meaning. Wagner, in one of his letters, remarks that certain sudden changes, of key, &c., quite justifiable in dramatic music, would convey no meaning in abstract music. And in a concert-room much of "Parsifal" has to be received in an abstract sense. But the audience, nevertheless, seemed highly interested. Of course, the rare opportunities of hearing this music in any form, and the knowledge that, for, at any rate, a long time to come, this music-drama will never be given on the stage in this country, make one try to remember that Richter, Mottl, Henschel, and other conductors are disregarding Wagner's principles and aims for a good purpose. Whether good will come out of evil, we know not; if it does, as in other cases, the end will probably be held to justify the means. A concert performance of "Parsifal" gives not merely an imperfect impression of the work, but a false one. This question is not without importance, seeing that the success of Wagner in the concert-room is, practically, a stumbling-block in the way of those who would like to see a Wagner theatre established in London, or, as suggested by Mr. A. W. Hutton in the last number of the *Contemporary*, a national Opera House, at which, during a season of eight months, all schools could be properly represented. Sir A. Harris has done much for the cause of Wagner, though this present season clearly shows that at Covent Garden more money can be made out of Verdi. One must be grateful to our impresario for what he has done. With the enormous expenses which he has to meet, he is, of course, bound to study public taste.

The performance of the orchestral music under Herr Mottl was exceedingly fine; the conductor has never appeared to greater advantage. Mr. E. Van Dyck sang his music in a manner becoming the fiery Siegfried rather than the gentle Parsifal. Mr. H. Plunkett Greene was an excellent Gurnemanz; and Mr. David Bispham, except for his voice, which showed signs of fatigue, deserves praise for his Amfortas.

The Misses Sutro, natives of Baltimore, gave a pianoforte recital at St. James's Hall on Monday afternoon. The programme consisted entirely of duets for two pianofortes; it included a Bach Concerto, Chopin's Rondo (Op. 75), and Brahms' Variations on a Theme by Haydn. These two ladies are gifted. Their technique is sound, and they play with intelligence and great sympathy. They seem to have studied the styles of the various composers:

Bach was not interpreted *à la Chopin*. Their delicacy in the Chopin Rondo was quite delightful, and the playing, however tender, was never tame. Duets for two pianofortes, or for two performers on one instrument, are rarely heard; the Misses Sutro will, therefore, when they come again, be able to offer attractive programmes. They may be sure of a hearty welcome. J. S. SHEDLOCK.

OPERA.

THE German company at Drury Lane performed "Der Freischütz" on Saturday evening. With Covent Garden close by, where some of the best vocalisation is now to be heard, one cannot help feeling somewhat critical. And it must be confessed that singing is not the strong point of the Saxe-Coburg Company. The heartiness with which all the members, from principal to chorus-singer, enter into the spirit of the work which they are performing, and the delightful ensemble, the natural result of always working together, are its distinguishing features; and these points are noticeable, whether the work be a light one, like Strauss's "Fledermaus," or one like "Der Freischütz," which, though in some respects simple, makes demands of a far higher kind. It seems almost a pity that in place of Weber's Opera, and Beethoven's "Fidelio," they did not announce works by Gluck, Mozart, or Marschner, which we never have an opportunity of hearing in London: these would have proved interesting novelties, and all danger of comparison would have been avoided.

"Carmen" was performed at Covent Garden on Wednesday evening with Mme. Calvé in the title rôle. Of the various impersonations of that fickle maiden, that of Mme. Calvé is, perhaps, the most fascinating. It is a wonderful performance, and vocally of a very high order. The recent appearance of Mme. Bellincioni in the same part naturally suggests comparison. The latter accentuates one side of Carmen's character, Mme. Calvé another. There are strong points in both readings; but, though the realistic power of the one cannot be denied, the idealism which inspires the French

actress gives higher artistic enjoyment. Mme. Melba was the Michaela, and probably that part has never been sung with greater skill and charm: the Michaela is seldom a strong feature in the cast. M. Alvarez as Don José was at his best. Signor Bevignani conducted.

MUSIC NOTES.

M. F. AUG. GEVAERT—who published some while ago an important work, in two volumes, on the history and theory of ancient music (Ghent, 1875-81)—has now completed another book, in which he deals more elaborately with one of the subjects before discussed: the precise source of plain song. This he finds in the music of the Roman Empire; and more particularly in the *citharoëdia*, or song to the lyre, which held the same place down to the sixth century which the *Lied*, with piano-forte accompaniment, occupies among us. This is the main thesis of M. Gevaert's new book, which he establishes with a wealth of illustration, drawn equally from classical and ecclesiastical literature. In an appendix, he gives reproductions, with interpretation and analysis, of all the examples of Greek musical notation that have been preserved, including the famous hymn to Apollo recently discovered by the French at Delphi. The full title of M. Gevaert's forthcoming book is *La Mélodie Antique dans le Chant de l'Eglise Latine*; and it may be obtained in this country through Messrs. James Parker & Co., of Oxford.

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THIS EVENING, at 8.15, MADAME SANS-GENE.
Madame Réjane; Messrs. Duquesnoy, Cande, Maury, Numes;
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GLOBE THEATRE.

Lessee, W. S. Penley.
THIS EVENING, at 9, CHARLEY'S AUNT. Messrs.
F. Newton Lindo, W. Everard, Sydney Paxton, Farmer, C.
Thornbury, and H. Reeves-Smith; Misses Ady Branson,
Merrick, Graves, R. Kildare, Mabel Lane. At 8, THE
JOURNEY'S END.

HAYMARKET THEATRE.

Mr. Tree, Sole Lessee and Manager.
THIS EVENING, at 8.15, FEDORA. Mr. Tree, Mr. Nut-
combe Gould, Mr. Hallard, Mr. Maurice, Mr. Allan, Mr.
Holman Clark, Mr. Herbert Ross, Mr. Thomas; Mrs. Ban-
croft, Miss Hilda Hanbury, Mrs. Tree.

LYCEUM THEATRE.

Sole Lessee and Manager, Mr. Henry Irving.
THIS EVENING, at 8.15, CHARLES I. Mr. Irving;
Queen Henriette, Maria, Miss Ellen Terry; Messrs. F.
Cooper, Tyars, Valentine, Harvey, Tabb, Lacy, Belmore,
Rivington, Leo Byrne, C. Fisher; Miss Maud Milton.

LYRIC THEATRE.

THIS EVENING, at 8.30, AN ARTIST'S MODEL.
Mesdames Marie Tempest, Pattie Browne, K. Hodson, M.
Studholme, Hamer, Cadiz, Pounds, Collette, Gregory,
Cannon, Fairfax, Davis, Adams, Flopp, Neil, and Lettie
Lind; Messrs. Hayden Coffin, Eric Lewis, L. D'Orsay,
Farrin-Soutar, J. Le Hay, W. Blakeley.

PRINCE OF WALES' THEATRE.

THIS DAY, at 3 and 8.30, GENTLEMAN JOE (The
Hansom Cabby). Mr. Arthur Roberts, Messrs.
Philip, Vernon, Kelly, Thorne, Roxborough, and W. H.
Denny; Mesdames Phyllis Broughton, L. Scarle, C. Jecks,
S. Jerome, A. Newton, Ellerslie, Ford, Elias Dee, Kitty
Loftus. At 7.50, A WOMAN'S CAPRICE.

TERRY'S THEATRE.

THIS EVENING, at 9, THE PASSPORT. Misses Fanny
Coleman, Cicely Richards, Kate Tully, Grace Lane, Edith
Milton, and Gertrude Kingston; Messrs. Yorke Stephens,
Alfred Maltby, Compton Coutts, J. L. Mackay, Cecil Ram-
sey, R. Blunt, and G. Giddens. At 8.15, A WOMAN'S NO.

VAUDEVILLE THEATRE.

THIS EVENING, at 9, THE STRANGE ADVENTURES
OF MISS BROWN. Mr. F. Kerr, Mr. L. Brough, Mr. J.
Beauchamp, Mr. G. Farquhar, Mr. R. Harwood, Mr. Power;
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